TRAVELS IN TOWN.

BY THE AUTHOR OF

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CHAPTER VII.

THE POST OFFICE.

Its origin—Its situation, dimensions, and appearance—Business in the Inland Office—Letter carriers—Preparing for the despatch of the mails—Number of letters which pass through the Post Office—Number of letters forwarded through private conveyances—General observations and statements—Reflections suggested by a sight of the letters previous to their being sorted—Scene in the vestibule, and departure of the mails—Transmission of newspapers—The average number sent through the Post Office—Enclosing newspapers in covers—The Two-penny Post Office—Its history and present state—General remarks.

The General Post Office is one of the noblest institutions not only in London, but in the world. It is worthy of a great country like England, and in none but such a country could it ever have been brought to that admirable, I may almost say perfect, state in which it now exists. It

will be my chief purpose in this chapter to convey to my readers some idea of the vast and complicated, though perfectly harmonious machinery, in constant operation in this wonderful establishment.

The Post Office dates its origin from the year 1635, in the time of Charles the First. Previous to that time letters were forwarded to different parts of the country by any chance conveyance which offered itself. The necessary consequence was not only an exceedingly dilatory delivery, but, in many cases, the miscarriage of important letters. It was this that induced a Mr. Falmer of Bath to endeavour to devise some plan by which the important object of a safe and speedy conveyance of letters from one place to another, might be gained. He accordingly suggested the propriety of establishing coaches for the purpose, which should run at regular intervals of time. The experiment, for it was at the time viewed in no other light than as an experiment, was first tried by causing coaches to run between London and Bath. It was soon found to answer the intended purposes

so admirably, both as regarded safety, dispatch, and even economy, that in a very short time similar coaches were appointed to run throughout every part of the kingdom in which there existed any considerable traffic. The Treasury speedily began to find that the Post Office would prove a source of considerable revenue. In a few years, a revenue of several thousand pounds was derived from it. It went on steadily increasing until it produced, in 1783, after paying all expenses, an income to the Government of 145,000*l.* per annum. Since then, as will be afterwards seen, the net revenue derived from the Post Office has increased to more than ten times that amount.

The General Post Office of London used to be in Lombard Street, in a very confined and inconvenient situation. The premises there, being found much too small for the amount of business transacted, and it being desirable that a more central situation should be fixed on,—the present site in St. Martin-le-Grand was chosen nearly twenty years ago for a new building, though that building was not be-

gun for some time afterwards, and was not finished until 1829. The situation of the new Post Office is the best that could have been chosen. It is in the very centre of the most active and business part of London. It is at the east end of Newgate Street, and the south end of St. Martin's-le-Grand. It is not above fifty yards from St. Paul's, and, considering the part of the town, may be said to be in a fine open locality. The building is of the Grecian Ionic order of architecture. The basement is of granite, but the body of the edifice is of brick, faced with Portland stone. The building is large, and has a magnificent appearance. Its length is four hundred feet, and its breadth eighty feet. The portico in the centre of the front, which has an imposing effect, is seventy feet broad, and consists of six columns of Portland stone; which columns support a triangular pediment, on which is inscribed in Latin, the name of George the Fourth, the then reigning monarch, and the year in which the superstructure was completed. At the extremity of each wing is a portico of four columns. The front of

the building is to the west. The front has forty-four large windows: at the back, or east front, the number of windows is no less than one hundred and eighty.

Beneath the centre portico is a vestibule which has a singularly imposing effect. There is always a greater or less number of persons in it,—some on business, and others merely passing through it, as affording a short cut from St. Martin's-le-Grand to some parts of the City eastwards, or from the latter to St. Martin's-le-Grand. On the north side of the vestibule are the receiving rooms for letters, and apartments for the sorting or classification of all inland letters and newspapers. The mails are all received at the east front; strictly speaking, the back of the building. On the south side are the Foreign Office, and the Offices of Receiver and Accountant. At the east end of the vestibule are the Two-penny Offices. The largest room in the establishment is that in which the sorting takes place, and is hence called the Sorter's apartment: it measures forty-six feet in length, by twenty-four in breadth. As any

accident to the Post Office by fire might be attended with most unfortunate results to the country, the building has been made fire-proof. At night the appearance of the place is strikingly imposing, owing in a great measure to the vast number of gas-lights which are seen burning. The entire number of gas-burners with which the place is fitted up, is one thousand.

The business of the General Post Office commences at the Inland-office a little after six o'clock in the morning, the time at which the mails arrive. The first thing to be done is to see that all the mail-bags have arrived, and that they are properly fastened. The sub-postmaster's bill is then examined, to see that it corresponds with the amount of paid letters. If the amount be surcharged, it is reduced; if it be under, it is increased to the proper extent. These are duties which are performed by the superintending-resident of the Inland-office, assisted by some of the clerks under him. The next thing to be done is, first, to sort the letters and newspapers into divisions, and then to subdivide them into walks. This is a process

which requires the utmost care, and, to accomplish it within the specified time, the greatest dispatch. The number of persons employed in the work is accordingly very great. Including the letter-carriers, it is at present, or was in the beginning of the present year 405. Of this number there are 84 clerks, 50 sub-sorters, 30 messengers, and the remaining 241 are letter-carriers. The clerks sort the letters, and the sub-sorters the newspapers. The messengers assist in carrying them in bundles, from place to place, and the letter-carriers receive them for the purposes of delivery, and also, to a certain extent, assist in the previous sorting of them. There is what is called an early delivery of letters in the City, in order that those most extensively engaged in mercantile business may have the advantage of receiving communications from their correspondents before breakfast. The early delivery commences at half-past eight in the morning, and is usually finished by half-past nine, or a little after. It is not performed by the usual letter-carriers, but chiefly by the sub-sorters, who are a sort of

promoted letter-carriers; or something between letter-carriers and the clerks. These persons, in addition to their salaries from the Post Office, receive gratuities from the parties receiving letters. The emoluments derived from this source are very considerable. The same parties ring the bells, as it is called, every evening, for half an hour after the shutting up of the branch-offices, in the various walks into which the town is divided; and for every letter brought them, they are allowed to charge a penny. Their emoluments from the two sources combined, are, as regards the City, so great, that while the salary of the junior letter-carriers is 1*l.* 3*s.* per week, theirs is reduced to 14*s.* in consideration of the amount they receive in this way. The sub-sorters all consist of senior letter-carriers. Some of them, it is understood, average about 200*l.** a-year, after being obliged,

* When one of these lucrative walks falls vacant, owing to the death, continued illness, or other cause, of the party who had it, it is offered as a matter of right to the next senior letter-carrier on the establishment It often happens, however, that he cannot avail himself of the opportunity thus offered him of bettering his circumstances, in consequence of

which they all are, to pay a certain amount into a fund, called a superannuation fund. Many of their incomes exceed 150*l.* a-year. In order to expedite the delivery of the early letters as much as possible, the sub-sorters do not wait to receive the postage, but call for it after eleven o'clock.

The general delivery commences about nine o'clock. Those letter-carriers, whose walks lie

his not possessing the requisite capital to "work the walk," as the technical phrase has it. In that case the offer is made to the next person in the order of seniority, and so on until some one having the means of working the walk, has the offer made to him. The sum required for this purpose is often very great. The Broad Street walk, in the City, cannot be worked by any letter-carrier, with a capital of less than 2000*l.* Another walk in Cheapside, requires at least from 1200*l.* to 1500*l.* for the purpose. The reason why so great a capital is required, is, that the large mercantile houses only pay their letters once a month; whereas, the postmen must settle with the Post Office three times a-week. The credit, therefore, is given entirely at their own risk, as it is at their own option. The consideration they get in return from the merchants, for the accommodation thus afforded them, is certain gratuities, which constitute by far the largest part of their income. Sometimes they suffer from bad debts. Instances are not uncommon, in which merchants in an extensive way of business fail, owing the postman from 15*l.* to 20*l.* for unpaid letters.

in the western or other distant parts of the town, immediately on receiving their letters and newspapers, spring into an omnibus, provided by their employers for the purpose, which carries them at a rapid rate to their several destinations. By this means the remoter parts of London are not much later in receiving their letters than those parts in the immediate neighbourhood of the General Post Office. An hour and a half is the time which, in ordinary circumstances, the delivery is expected to occupy in each walk. Every letter-carrier has his walk, making nearly 240 walks altogether into which the town is divided. On delivering his last letter he proceeds to the nearest Receiving-house, and gets a certificate signed by the receiver, to show that he completed his delivery in proper time.

Of late, a second delivery of letters has been established. These are letters which come by a second mail, bringing bags from the leading places in the North of England. As it would be found impossible for the general post-carriers to deliver the letters which come by this

mail, their delivery is entrusted, except in the City, to the Twopenny Post letter-carriers; of whom I shall have to speak afterwards. This second mail arrives between eleven and twelve o'clock.

After the delivery of the letters in the morning, the letter-carriers have nothing to do until they ring the bells in the evening. They then return to the General Post Office, where they assist in sorting the newspapers until the dispatch of the evening mail. All the clerks and other assistants, as in the case of the arrival of the morning mails, are now busy at work. To witness the operation of examining, taxing, and sorting all the letters which come in about seven o'clock, in conjunction with the sorting of the newspapers, is a most interesting sight. The vast number of persons so employed, are severally as much occupied with their individual duties, as if there was not another person within their sight or hearing.

All labour with an incredible despatch, and yet the one never clashes or comes in collision with the other. Some are examining franks,

others are checking the accounts of the deputies, a third class are placing the letters between their eyes and a light to detect double letters; a fourth class are taxing, that is, putting the postage on the letters; while a fifth are engaged in stamping them. The remainder are employed in sorting the letters agreeably to their respective addresses. And yet the greatest regularity pervades the whole of their movements; all are working in perfect harmony towards the same end, namely, the dispatch in the proper time, of the vast assemblage of letters and newspapers which have just arrived. Never, perhaps, did the world furnish so striking an illustration of what may be accomplished by a skilful division of labour. Only fancy what must be the perfection of the system, and the dispatch exercised, when I mention that out of 45,000 letters, which, speaking in round numbers is the average number which is sent off every evening, 35,000 are received after six o'clock, and dispatched by eight, and yet not a single error occur in the way of sending letters to their wrong places. Our amazement at this

accuracy and dispatch must be greatly increased, when it is remembered as will be shown more particularly hereafter, that considerably more than this number of newspapers is sorted and sent off at the same time.

Letters are, on an average, taxed at the rate of 33 per minute. The stamping process is performed at the rate of from 150 to 200 per minute, which is a wonderful instance of expedition, considering that the thing is done by a hand-stamp.

The number of unpaid letters is in the proportion of about 5 to 1 of the paid. Out of 47,795 letters which were despatched from the Post Office on a particular day in February last, there were 32,835 unpaid, and 5,973 paid. The remaining 8,987 were franks. The number of letters that weigh an ounce is proportionably very small. Out of 500 that were weighed on a particular day in the spring of the present year, there were only three whose weight exceeded an ounce. The double and treble letters are to the single in the proportion of one to eight. Those letters which contain

patterns of goods, are considered as only single, and are charged accordingly. The number of such letters coming from Lancashire and other manufacturing places, is much greater than of other letters. Out of 200 which lately passed on a given day through the General Post Office from Manchester, no fewer than 150 contained patterns of goods. The average postage of letters which pass through the Post Office, is nine pence. The average expense of conveying each letter is, according to the opinion of Mr. Rowland Hill, a gentleman who has devoted much attention to the subject, only the thirty-sixth part of a penny. The Earl of Lichfield, the Postmaster General, estimates the expense at one penny. In either case, as will be afterwards seen, the government derives an enormous clear revenue from this branch of the public service.

The Post Office contracts with the proprietors of mail-coaches on what tradesmen would call hard terms. What do my readers suppose the Post Office pays the contractors of the mail from London to Edinburgh, for car-

rying on an average 1700 letters, and nearly 3000 newspapers?—Only five pounds, though the weight is upwards of four hundred weight. I may here state that it requires 20,000 letters, including the bags, to make a ton weight.

It can hardly be necessary to say that the number of letters received at the General Post Office in the morning is pretty nearly the same as that despatched in the evening. In the former case, about 700 bags have to be broken open; in the latter, they have to be tied up, sealed, and sent off. If from the General Post Office, I may be permitted to digress for a moment, and to glance at the Two-penny and Penny Post Offices—the former in the town, and the latter in various parts of the country—the reader will be astounded at the number of letters *posted*, to say nothing of those that are sent through other conveyances, in the course of a-year. The number of General Post letters which annually pass through that establishment is 50,000,000. Of two-penny post letters the entire number is 12,500,000; and of penny post letters the number is 7,500,000; making a total

of 70,000,000 of letters which are yearly posted in the United Kingdom.

But startling as this is, it gives no idea of the actual extent of the epistolary correspondence which takes place in this country. Since the carrying of letters by steam-packets has been legalized, some thousands a-year have been transmitted through that medium of conveyance; but an immense majority of all the letters written in the country are forwarded clandestinely to their respective destinations; the revenue not deriving one farthing from them, otherwise than what is indirectly derived from the consumption of the taxed paper on which they are written. There is scarcely a person that visits London from the provinces, that does not bring with him a greater or less number of letters to persons in town. This is especially the case when the party comes from a town of limited population, because in that case his intended departure for the metropolis is known beforehand to most of the inhabitants. It is the same in going to any other large towns. I have repeatedly known a person bring with

him from the town of Elgin, in the north of Scotland, though only containing a population of 5000, from twelve to fifteen letters to individuals here, when visiting the metropolis. There is rarely a box or parcel of any kind that is transmitted from one part of the country to the other, without containing a greater or less number of letters. Many of the leading merchants in London and the country, write thousands of letters yearly, which never pass through the Post Office. The great house of Baring, Brothers, and Co., publicly admitted some time ago, that in order to avoid the postage, they were in the habit of making up boxes of letters to the number of two hundred, which they sent off every week to Liverpool, where they were shipped for various parts. Other large houses adopt a similar course. I am convinced that, taken together, the letters sent through clandestine conveyances to their various destinations, and those forwarded through the Post Office, the entire number annually written in this country is not under 300,000,000.

But to return to the Post Office alone. It

may be interesting to know what the comparative number of letters is which are posted at the two great offices in the parent establishment, and the relative proportion of letters posted in London and other parts of the country. The following were the numbers as nearly as can be ascertained, in the year ending December 1837:—

In the Inland Office . .	12,256,000
In the Foreign and Shipping Letter Office . . .	702,000
In the Country Offices, England,	34,065,000
In Scotland	6,638,000
In Ireland	8,295,000
Making a total of	61,956,000

This number, it is right to add, includes 7,067,000 Penny Post letters. Without these last, the number of, strictly speaking, General Post letters would be 54,889,700. The number of offices, for the transmission of this immense number of letters is, in England, 633; Scotland, 220; Ireland, 338; making a total of 1191.

The number of Branch General Post Offices in London for the reception of letters is sixty-four. This is exclusive of four grand branches, which are respectively situated at Charing Cross; in Vere Street, Oxford Street; Lombard Street; and High Street, Southwark. Letters and newspapers are received half an hour later at these establishments than at the smaller receiving houses. The salaries given to the receiving house keepers varies from 10*l.* to 25*l.* per annum. A majority of the salaries are at the minimum of 10*l.* In four instances only do the salaries reach the maximum of 25*l.* The total expenses of this department of the Post Office establishment are under 1000*l.* From these receiving houses, and from the four leading branch establishments, all the letters and newspapers collected through the day are brought to St. Martin's-le-Grand about seven in the evening; and then, as before remarked, operations begin in earnest, on a scale of magnitude which is imposing, and with a regularity, accuracy, and despatch, which are truly surprising. Only think of the 30,000 and upwards

of letters then lying on the tables all in confusion, which must be arranged and despatched in seven hundred different bags to all parts of the country.

And who could gaze with stoical indifference on this vast world of letters? Who could look on it without feeling a train of touching reflection arise in his mind? Ah! did he but obtain an insight into the interior of those carefully folded sheets of paper, what revelations would they make! How varied their subjects! How diversified the temper and feeling in which they are written! What a vast difference in the tendency of their contents, or in the feelings they are calculated to excite!

There is not a subject under heaven which is not touched on or alluded to in some one or other of the myriads of letters that constitute the paper mountain before you. Every thing dreamt of in earth's philosophy, is either specifically treated of or referred to by one or more of the writers. Ay, and there are more things in the epistolary pile, than the world condescends to recognise as forming a part of its

philosophy. There are letters there which unfold or speak of theories which never existed, and never will exist in any other place than the fancy of the writer. There are hypotheses and opinions there which clearly prove and loudly proclaim, the epistolarian to be labouring under mental hallucination, if not absolute insanity itself. But who shall enumerate all the topics, apart from wild and visionary theories, which are treated of or incidentally alluded to in the heap of letters which lie before you? There is politics in all the varied shapes which that science, if science it must be called, assumes—Tory, Whig, Whig-Radical, Radical and Republican politics.

Religion too; see the diversified aspects in which it appears. The Jew talks of his religion as the only true religion. The Christian does the same; and so does the Christian of every individual denomination as distinguished from all other sects and denominations. There is the Calvinist and Arminian; the Trinitarian and Socinian; the evangelical Christian, and the merely moral Christian,—if the latter phrase do not in-

volve a contradiction: yet all express their particular sentiments; all assure themselves they are right; and all maintain that those who differ from them are wrong. See how the Churchman assails and affects to despise the Dissenter; see again, how the latter retorts, and defies his opponent to point out a single passage in the New Testament, which gives the slightest sanction to the principle of religious establishments.

There is also friendship: that is happily a theme which occupies a prominent place in many of the countless letters which are spread before you. It is true that, as according to the homely proverb all is not gold that glitters, so all the professions and protestations of friendship that are there made by one party to another, are not sincere. Many of them are hollowness itself. Under these professions and protestations of boundless as well as undying friendship, there will often be found to lurk the most deadly enmity. But happily this is not always the case. There are still to be found in the world, instances of friendship almost as strong and pure as that which may be supposed

to exist among the higher and holier intelligences who inhabit another and a brighter sphere.

On the subject of love, which, in the philosophic sense of the word, is but another name for friendship, there are letters innumerable. Ah! but how much of the affection with which the parties swear they regard those to whom they address themselves, is the affection of the lips, or rather, in this case, of the pen only! The parties are perhaps corresponding together preparatory to marriage; but what innumerable motives, other than those of pure love, often prompt persons to enter into the married state! See how matters will stand with those parties a few years hence, who are now vowing eternal attachment to each other. In how many cases will they then be separated, after having been united together! In how many more will they be living in such misery as to make their existence a burthen to them! Still there is much of fervent, unalloyed love in the world. There are lovers whose very being is bound up in each other, and who, were the one party taken away

by death, the other would feel the universe to be a perfect blank. So far from the impassioned language of that letter conveying more than is actually felt, no language on earth could express one-half of the ardour of the attachment which is really cherished in the bosom of the writer, towards the party addressed.

But passing over a variety of other topics which are alluded to, or dwelt on, in the Mont Blanc of epistolary paper which is to be seen at seven in the evening in the General Post Office, there is one subject which demands a moment's notice, because, if I mistake not, it is a subject to which a greater number of the letters relate, than to all the other topics taken together. Is it necessary to name this subject? Can any one hesitate a moment in concluding that I refer to money? To get more money, or retain what the party has got, is the grand object for which the majority of the thousands and tens of thousands of letters that constitute the paper-mountain before you, were written. The money-acquiring, or money-retaining propensity is, in innumerable cases,

open and avowed; there is no attempt to conceal or disguise it. In others, it is sought to be kept secluded from observation, though the veil thrown over it is often too transparent not to be at once seen through. Not half so varied were the orms which Proteus assumed, as are the shapes in which the authors of these multitudinous letters seek to attain their money-getting, or money-retaining objects. However much philosophers may affect to despise, or may in reality despise, the worshipper of mere pounds, shillings, and pence; and however much moralists may mourn over the worldly feeling, there is no denying the fact, that money is not only the object of a general idolatry, but that it is the grand secret spring which sets and keeps the world's machinery in motion.

Not less interesting is it to meditate on the temper and feeling with which these letters are written. How great is the difference in this respect! I have glanced at the spirit of pure and ardent friendship which many of them breathe —at the hallowed and consuming affection with which numbers of them are penned. But see the

contrast to this friendship and this love, which hundreds, it may be thousands, of the number present! In some cases the letters are pervaded by a spirit of the most rancorous hate; the object of the writer is to speak daggers to the party he addresses, and to render him as miserable as it is in his power to do. In other cases, the writer deals in personal menaces; it is clear that it is only a fear of the laws of his country, or the distance that intervenes between the parties, that prevents his having recourse to personal violence. One epistolarian is employed in the heaven-like work of imploring a friend to do something, if in his power, for some unhappy child of misfortune, who has not the means of helping himself: another, with a fiend-like zest and earnestness, is labouring by misrepresentation, and calumny, and falsehood, to blast the fair fame, and to ruin the prospects of some other person, who never did him the slightest injury, and whose virtues, one would have supposed would have disarmed the most inveterate of human malignants. Some of those letters proceed from a heart which is in the lowest

depths of despair: others as clearly emanate from a mind inspired with the fondest and most sanguine hopes. Some are penned amidst the greatest trials, and amidst unutterable sorrow: others are written amidst the sunshine of prosperity, and are the offspring of a heart whose joy is boundless.

Equally varied is the tendency of the contents of these letters, — equally varied are the feelings they are calculated to produce. There are some, perhaps many, that will, when opened, communicate intelligence which will cause the most extreme sorrow and wretchedness in the hearts of those to whom they are addressed. There are others among the immense number, that will cause many a heart to heave deep sighs, and many an eye to drop a lengthened succession of tears. Is this all? Oh, no! Such letters will mention facts, and contain observations, that will inflict a wound on many a sensitive mind, from which the party will never recover; but which will eventually, perhaps speedily, terminate in the broken heart and the premature grave! One letter

conveys intelligence to a widowed mother of the unexpected death of an only daughter, in whom her whole existence was bound up. See the black seal of another. It is a letter addressed to a young female. It bears the post-mark of the town in which her lover, to whom she was not only devotedly attached, but betrothed, resided. She turns pale as she receives the letter with its ominous seal. Her fears are awakened: she tremblingly opens the letter, and they are realised in their worst extent. He to whom she was affianced is dead. She receives a shock to which her constitution is unequal: she lingers for a few months, and then drops into the tomb. There are other letters, again, which contain the most gratifying intelligence, and which, when received by the parties to whom they are addressed, will fill the bosoms of those parties with a joy and happiness which surpass conception.

One letter apprises a family, that but a moment before were revelling in all manner of luxury, and rejoicing in their fancied wealth, that the whole of their fortune has by one fell

stroke been taken from them; and that they are now as poor as the most destitute beggar. Another letter intimates to another family, sunk in the lowest depths of poverty, that a handsome independence has come into their possession by the death of some relation, of whom perhaps they scarcely ever heard, and of whom they never thought.

The extremes of sorrow and joy, of misery and bliss, will thus be produced in various minds by the letters in question; so will also all the intermediate degrees of happiness and wretchedness between these antipodes of mental sensation. Who shall compute the aggregate amount of pleasure and of pain—of happiness and of misery, of which the entire mass of letters will be productive?

Nor is it individuals alone whose interests or happiness are thus deeply affected by the immense mass of epistolary paper before you. The destinies of empires, nay, perhaps, of an entire quarter of the globe, may be equally affected by one or more of these missives. There may be the communication there, which is to be

decisive of the momentous question whether there is to be peace or war in Europe. Many a time and oft has the face and fortune of a country been changed by the contents of a single written sheet of paper.

But there are other reflections to which the sight of the myriads of letters which are every night to be seen in the Post Office, is calculated to give rise. There may perchance be found lying at the same moment, in that establishment, a letter from a parent to his son in a far distant country, and one from the son to his parent; both parties being anxious to hear from each other, but neither knowing that the other was about to write. The letter of a lover to the object of his affections, and that of the latter to him, may also meet in the General Post Office under similar circumstances. But this is a train of reflection in which I must not indulge.

There is one other point of view in which the man of contemplative mind cannot fail to regard the tens of thousands of letters before him. There is to be found the concentration of the in-

tellect, of the moral worth, ay, and of the villany of the land. Of this country only? Of the civilized world itself; for where is the corner of the earth visited with the light of civilization, from which communications of all kinds are not daily pouring in through the General Post Office to this great metropolis. London may be said to be, not only in point of population, wealth, and importance, the mistress of cities, but, if the expression be not a forced one, a vast epistolary reservoir, supplied by streams which have their fountains in every part of the world where the knowledge of *letters* obtains.

The Post Office is, in the social system of this country, what the heart is in the physical system. From it proceeds to the remotest extremities of the land, through the conduits of the high ways and bye-ways of its various districts, that blood which is the life of the social system.

Shut up the Post Office for one little month, and what would be the result? Society would be, in one sense, disorganized. Socially, the effects would be the same as they would

be physically were the sun in the firmament to be suddenly extinguished.

A celebrated dramatist makes one of his heroes invoke the gods to

> "Annihilate both space and time,
> And make two lovers happy."

The Post Office may be said, in one sense, to accomplish this; for the moment a letter is received from a friend, no matter how remote the part of the world whence it is received, that moment the parties are spiritually brought together. The letter may have been written months ago, and in another hemisphere; still the distance and the time are both forgotten, and the same feeling is experienced by the party receiving the letter as if the party who writes it were at that moment standing beside him, and whispering assurances of his friendship and affection into his ear. Through means of the Post Office, a delightful interchange of thought and feeling can always be made between those who are near and dear to each other. Their bodies may be separated by vast continents, and almost boundless oceans; but their spirits

may, by means of this wonderful establishment, hold sweet fellowship together.

The great secret of successful authorship in particular departments of literature, is said to be variety in the work produced. The appetite which craves most intensely for variety of moral or mental food, would be satisfied to repletion were the contents of some four or five thousand letters, taken out of the Post Office at random, to be placed before it. What variety, as before remarked, in the subjects! What variety in the spirit and temper! What variety in the style of writing! Oh, what an insight into mankind would be got from such revelations! More might be learned in one day of human nature, as it really eixsts, from such an exhibition of it, than could be learned in a year from one's ordinary intercourse with society. In writing to private friends, people are more open and explicit than in ordinary conversation. Reserve is in a great measure laid aside; what the heart thinketh the pen inditeth. What baseness would often be found where one expected nothing but virtue! How grossly and bitterly would we find our-

selves calumniated, where, from the *viva voce* language held to us by the writers, we would or could have expected nothing but commendation! What proofs of ingratitude where we had, by acts of kindness, placed the party under everlasting obligations! What malevolence of feeling, where we had deserved nothing but friendship, and where protestations of ardent friendship had been made to us! We would also see the individual peculiarities of the writers. Their prejudices, predilections, and pursuits would all be unfolded to us. We would, in a word, be enabled to look into the inmost recesses of their minds, and see their real character as clearly—perhaps more clearly because less biassed—as they do themselves.

But I must not indulge farther in the train of reflection to which the sight of so many thousands of letters is calculated to give rise. It is time I should return to matter of a different kind.

As seven o'clock, the hour for closing the post, approaches, the scene in the vestibule of the building becomes exceedingly interesting and

animated. The boys, and persons of larger growth, in the employ of news-agents, begin to muster in great numbers; and immediately after seven, a sort of newspaper fair commences, and is carried on with great spirit and vigour until half-past seven. It is an imitation of that described in the chapter on "Newsmen." "A *Times* for threepence!" bawls one little fellow. "A *Chron.* for twopence ha'penny!" shouts another. "Who's got a *Sat.* (Satirist)?" inquires a third. "Twopence for a *Post!*" bids a fourth. "Threepence for a *Erald!*" squeaks a fifth; while a sixth demands the same price for a *Tiser!* The discordant bawling which thus goes on, at the full compass of the parties' stentorian capabilities, is exceedingly unpleasant to the ears of those accustomed to more harmonious sounds. I even question whether the parties themselves, accustomed to it as they are, night after night, from one year's end to the other, Sundays excepted, do not find it the reverse of pleasing. The news-boys assemble here at this hour to dispose, if possible, of their remaining papers, in the hope that some persons, anxious

to despatch a newspaper by that night's post, but not being provided with one, may become a purchaser. The nearer the moment for shutting up the newspaper slit approaches, the more vociferous do the little rascals become, in their anxiety to dispose of their wares. The work of putting in late newspapers into the office, and paying the half-penny with each journal, goes on all this time with great energy. And the vigour increases as the last moment advances. For two or three minutes before the half-hour, there is a literal rush of parties, anxious to get in their papers, to the window, and violent is the squabbling which on some such occasions takes place. One boy arrives from some news-agent literally gasping for breath, and groaning under a load of evening journals, which, but fifteen minutes before, had not issued from the press. "Make haste, Harry, or you'll lose!"* bawls out some acquaintance who has had the start of him, by way of stimulating him to increased alacrity, as he waddles up the vestibule towards the window. The words have

* Meaning he will lose the post, or be too late.

scarcely been uttered, when a person employed for the purpose shouts, "The half-hour!" and that instant closes the window. The poor boy, with his burden of papers, is just two or three seconds too late; you see his mortification in his face; very possibly he expresses it in words which are not fit to be repeated.

The moment the window is shut, there is an end to the newspaper fair in the vestibule. The sudden transition from the deafening and discordant noise, to the most perfect stillness, has a striking effect. In a few minutes the place is deserted by the dealers in newspaper commodities. The scene of attraction to the stranger is now transferred to the north end of the building, that being the place where all the mails start at eight o'clock. The blowing of horns announces, every other two or three minutes, the arrival of mails from the different branch establishments. Now the omnibuses for carrying the mails on the railways, the mail coaches, and the mail curricles, come rattling along, one after the other, in order to be in readiness to start the instant the mails are

ready to be despatched. About five minutes before eight, the whole of these vehicles, from twenty to thirty in number, have arrived; and interesting is the appearance which the yard on the north side now presents. The guards are all moving about, anxious to receive their bags; the horses, impatient to start, stand pattering their feet on the stones; while every coach has its two blazing lights in front. Outside there are some hundreds of people all anxious to witness the interesting spectacle. Eight o'clock strikes; the bags are all ready, and now the work of despatching the mails begins. The guard blows his horn; off starts one vehicle, and dashes out at the gate; it is followed by another, and another, and another, all at a distance of only a few paces from each other, until the whole are fairly on their way to their respective destinations. It is a most striking sight. The blowing of horns, the rattling of the vehicles, the pattering of the horses' feet, the appearance of the lights, and the concourse of spectators assembled outside, impart a peculiar interest to the scene. One

mail turns to the right, another to the left; one to the North, another to the South; and the sound of the horns dies away in the distance, and the coaches themselves disappear either in the darkness of the night, or amidst a crowd of other vehicles. They severally proceed to their respective destinations, carrying letters, which but a few minutes before formed one promiscuous heap, to the four quarters of the world.

A very large proportion of the business of the Post Office has of late years arisen from the transmission of newspapers. The reduction of the duty which took place in 1835, has greatly increased the labours, which were previously very arduous, of the persons employed in that establishment. Mr. Bokenham, a gentleman holding a responsible situation in the Post Office, stated in February last, when examined by a committee of the House of Commons, that the number of newspapers sent through that establishment, had doubled since the reduction of the duty. In this, I think, there must be an error. My own opinion is, that the increase has not been more than one half, or fifty per cent.

if indeed it has been so much. I can easily understand how Mr. Bokenham fell into the error. He stated that the average number of newspapers every day sent through the Post Office, when the duty was four-pence, was under 50,000. So far he was, I believe, quite correct. He added that on the Saturday previous to his giving his evidence, the number of newspapers forwarded through the Post-office was 107,000. In this also he was perfectly accurate. But here arose the error: he inferred that because on a given day since the reduction of the duty, 107,000 newspapers had been received in the Post Office, while the average number received before the reduction was under 50,000, the circulation of newspapers must have doubled. He overlooked the important fact, that Saturday was not a proper day to single out, if he wished to ascertain the difference between the number of newspapers sold before the reduction of the duty, and at the time at which he gave his evidence; for Saturday, it should be remembered, is the day on which almost all the Sunday papers are published, and that

many thousands, I should say at least 40,000 of these journals, go through the Post Office on that day; while the average number of weekly papers that pass through the Post Office on other days, does not exceed 10,000. This, it will be perceived, would make an error in the calculation to the extent of 30,000, which deducted from the 107,000, would make the actual average number 77,000, which is rather more than an increase of 50 per cent. on the number circulated prior to the reduction of the duty. The greatest number of newspapers ever known to have passed through the Post Office in one day, was 175,000. The occasion on which this prodigious number of broad sheets passed through the London Post Office, was that of the coronation of the Queen. The day was the Saturday after that ceremony took place. The number of newspapers that goes by the morning mails, is from 5000 to 6000.

The number of persons employed in the sorting and despatching of newspapers is very great. The stated number is about 290; but on particular occasions, when there is anything of an

exciting interest in the public journals, the number is increased to 300. The operation to be gone through in forwarding newspapers, is much more simple than that which must be observed in the case of letters. The first thing to be done is to put all the newspapers one way; so as that their respective addresses may be at once perceived. This done they are carried to the sorting table, where they are sorted or arranged for all the great lines of road, for the different mails. The number of divisions into which they are classed is twenty. They are then collected into other parcels, and carried to the mails by which the respective parcels so arranged or sorted, are to be forwarded to their several places of destination. But though the process of sorting newspapers for the mails be less complicated than that gone through in the case of letters, nearly the same time is required to sort a thousand, or any other given number of newspapers, that is required to sort the same number of letters. The difficulty of handling newspapers in consequence of their bulky appearance is so great, that as much time is lost

in the process of handling as is required to examine, tax, and stamp letters. It is stated by the clerks in the Post Office, that where a man would take one handful of letters, he must take twenty handfuls of newspapers.

Let me here administer a word of reproof to newsvenders and those other persons who either put newspapers into the Post Office, or wrap them up in covers for that purpose.

The carelessness of such persons often causes the clerks in the Post Office a great deal of additional trouble; inasmuch as the covers repeatedly come off, and they have to put them on again. But the argument against this carelessness which is most likely to have greatest weight with such persons, is, that when the envelopes come off the newspapers in this way, and the clerks are unable to ascertain what particular cover belongs to a particular newspaper, the papers are often sent to the wrong place, or not sent at all. Through this carelessness in enclosing newspapers in their envelopes, some hundreds come off every day; a fact which will in many cases account for the non-receipt

by the friends of the parties, of papers addressed to them, and for which non-receipt the provincial post offices are, in such instances, most unjustly blamed. The newsvenders are frequently to be seen wrapping them up in the Post Office yard, and being thus from necessity hurriedly enclosed, it is no wonder that the thing is so imperfectly done, as to cause a number of the covers to come off. Besides, when they are put into the Post Office before the paste has had time to dry, it is natural to suppose the covers would in many cases, tossed about as the newspapers then are, lose their hold, and come away altogether.

As in the case of letters, newspapers may be put into the Post Office after the time allowed for the purpose, on the payment of a small fee. That fee is, in the case of newspapers, only one half-penny. The latest time at which newspapers are received at the General Post Office is half-past seven; at the branch offices they are not received later than half-past five. The average number of newspapers which are put into the General Post Office after half-past

seven, and on which, consequently, the half-penny is paid, is as nearly as can be ascertained about 2,000; in some cases the number has been as high as 11,000. This has been on nights when there has been some interesting debate in either House of Parliament, and when the evening papers have published second editions, containing a report of such debate.

Such is an imperfect glance at the Post Office. It is, as was observed in the outset, the most extraordinary, and the most perfect institution, all things considered, in the world. Errors or delinquencies in it are of exceedingly rare occurrence. When the latter are committed, they are almost invariably detected in sufficient time to bring the parties committing them to punishment. The checks are so numerous and efficient, that crimes cannot be perpetrated with impunity; and this remark applies not only to the persons employed in the parent establishment in London, but to all the post offices and persons employed in them throughout the country. The entire number of persons thus immediately under the Postmaster-General, is nearly 4,000.

At what expense, it will be naturally asked, is the London Post Office, with its more than a thousand branches, distributed through all parts of the country, kept up to the public? In 1836, the expenses were 600,245*l.*, which being deducted from the gross revenue of 2,020,347*l.*, leaves a net annual income to the country of 1,423,102*l.* The Postmaster-General receives a yearly salary of 2,500*l.*; the Secretary's salary is 1,500*l.* The salaries of other officers holding situations of importance in the establishment, vary from 1,000*l.* to 300*l.* The clerks begin with a salary of 70*l.* or 80*l.* per annum according to circumstances, and gradually rise till they reach 250*l.*, which is the highest they can attain as clerks, and which cannot be attained until the parties have been twenty years in that particular department of the public service.

In a chapter devoted to the General Post Office, it were an unpardonable oversight not to give some account of the Twopenny Post Office, which, though essentially a distinct and independent establishment, is, in the public mind, and to a certain extent in point of fact, connected with the other.

The establishment of an office for the delivery of letters in the metropolis and neighbourhood originated with a private individual of the name of William Dockwra, who lived in the latter part of the seventeenth century. It was towards the close of the Protectorate of Oliver Cromwell that this person, who was, I believe, of Dutch extraction, first set up an office for the receipt and delivery of letters. The charge, instead of being as at present two-pence for each letter, was then only one penny; but considering the difference in the value of money at the two periods, a penny was a higher charge then than two-pence is now. It appears, however, that Mr. Dockwra was not long permitted to reap the rewards of his enterprise, for an action was commenced against him in the Court of King's Bench, by James the Second, at that time Duke of York, for opening the office in question, on the ground that it invaded the powers granted by the legislature to the Post-Master General. The result of the trial was a verdict against the defendant, accompanied with damages; but to what amount I have not been able to learn. He petitioned the House

of Commons on the subject, and they, taking his case into their favourable consideration, recommended him as a fit person for receiving a pension from the Crown. A pension of 500*l.* per annum was accordingly granted him. After receiving this pension for several years, he was appointed to the office of Comptroller of the Penny Post, but at what salary I have been unable to ascertain. In this situation he continued until 1700, when having for some time previously misconducted himself in a variety of ways, he was dismissed from it. Mortified at the Penny Post being taken from him, and thereby deprived of the lucrative results of his private speculation, it appears that he had not been any length of time in the situation of Comptroller of that establishment, than he vented his spleen by annoying the public and his employers by every means in his power. It was, it would appear, not only charged but proved against him, that he removed the General Penny Post from Cornhill, which was so convenient for merchants on 'Change, to some remote and obscure part of the town, by which

means letters were not only delayed several hours longer than they were before, but the poor messengers were worked, or rather walked to death. Mr. Dockwra was also convicted of stopping most of the parcels sent through his office, by which means shopkeepers' goods were not only often injured, but the physic sent by the apothecaries was in some cases not delivered until the patient, for whose benefit it was intended, had died.. He was further found guilty of opening letters and reading them aloud,—stealing bills and money from letters,—robbing his Majesty of his revenue, and harassing and insulting every person under him, except such as were his own creatures. These offences being proved against Mr. Dockwra, it is not to be wondered at that he was dismissed from his situation.

In a few years afterwards, namely, in 1708, another attempt was made by a Mr. Povey to establish a Town Post Office in opposition to that of the Government. In the true spirit of rivalry, he only charged one half-penny instead of a penny, on all letters he received and delivered;

but he was only allowed to carry on business for a few months. A suit was then commenced against him on the part of the Government, which ended in the shutting up of his various establishments.

When the Twopenny or Penny Post Office,—for, as already remarked, the charge on letters, &c., was originally only a penny,—was first established, it was customary to take in and deliver all small parcels and band-boxes at the same price as the letters. It was one of the charges against Mr. Dockwra, that when he was appointed Comptroller, he forbade the "taking in any band-boxes, except very small ones," or parcels above a pound weight. The practice of sending parcels, band-boxes, &c., through the Penny Post Office, continued until the year 1765, when it was enacted that no package exceeding four ounces in weight should pass through that office. The price of letters was raised to twopence in 1801; since which time, instead of the Penny Post Offices, these establishments have been called Twopenny Post Offices.

For more than a century after the establish-

ment of the Penny Post Office, the practice was to charge one penny for the letter when put into the Receiving House, provided it was addressed to any place beyond the suburbs of London, and then to charge another penny from the party to whom the letter was delivered. This last penny was allowed to the postmen for their wages; but it was soon thought too much, and they were paid a fixed sum, the penny being handed over to the Treasury.

The Twopenny Post Office is divided into two branches. The one branch embraces a circle of three miles from the General Post Office, and the other a circle of twelve. The charge for letters delivered within the limits of the first circle is twopence; and for those delivered within the bounds of the second, the charge is threepence. The latter letters, however, come under the general designation of Twopenny Post letters. The number of Receiving Houses in the circumference of the first district is two hundred and nine, and the number within the limits of the second, is one hundred and ninety-four. For the sake of distinction,

the first district is sometimes called the town district, and the other the country district. Before twopenny or threepenny letters are delivered, they must all be forwarded to the General Post Office, where they are examined and sorted, and then despatched to the branch offices, where they are handed over to the postmen for delivery. The branch offices are four in number. One is at Charing Cross, another at Marylebone, a third at Southwark, and a fourth in Stepney. Horses are regularly employed for transmitting country threepenny letters to town, and for transmitting letters from town to the various places within the limits of the country district. Horses are also employed for the same purpose in town, except in the near neighbourhood of the General Post Office. The period which elapses from the time at which a letter is put into the receiving house and its delivery to the party to whom it is addressed, varies according to the relative situation of the place at which it is written, and the place to which it is destined. In some cases a letter may be more promptly or less expedi-

tiously delivered, according to the greater or less frequency of deliveries in the place to which it is addressed; for in some places deliveries are made four times a-day; in others, only three times; and in a few places, only twice. The interval between putting a letter into a receiving house within the limits of the Threepenny Post, and its delivery is, on an average, ten or eleven hours. If not put into a receiving house before two o'clock, a letter will not be delivered until the following morning, as there are no departures after that hour. This is an exceedingly inconvenient arrangement, and ought to be forthwith altered. In town there are now seven deliveries. Formerly there were only six; but a seventh has been added within the last few months. The time allowed for each delivery is, as in the case of the General Post letters, an hour and a half, and it is expected that the postman, if the number of letters do not exceed seventy, shall finish the delivery within that period, which is not allowing him quite a minute and a half for the delivery of each letter. In cases where the

number of letters to be delivered exceeds that which the postman can accomplish within the specified time, he is allowed one or more assistants, according to circumstances. In some of the more populous and business districts of the town, the number to be delivered in one walk, and at one "despatch," is from one hundred and fifty, to two hundred. On one occasion, in January 1837, the number amounted, in the Lombard Street walk, to no fewer than two hundred and eighty. The town, as may be inferred from what I have already stated, is divided into a certain number of "walks," which number necessarily increases with the extension of the metropolis. At present the number of walks is upwards of sixty. The entire number of walks in the town and country districts is about one hundred and forty. The number of persons who are in one way or other connected with the Twopenny Post Office department, is upwards of one thousand, of whom above five hundred and thirty are engaged as letter-carriers, supernumeraries, auxiliaries, &c. Above two hundred and fifty letter-

carriers are employed in town alone. They are very hardly worked, each having three deliveries to make in one day. The letter-carriers are divided into two sets, the one set delivering and the other collecting letters at the various receiving houses, alternately. At night, owing to the great addition in the number of letters received, the men who go out to deliver the letters at four are obliged to return and go out again at seven. The Twopenny Post letter-carriers are thus constantly on their feet, from eight in the morning, when the first delivery commences, until eight in the evening. And yet for all this laborious and exhausting work, they only receive the miserable pittance of twenty shillings per week. It is true, that if any of them are called on to perform extra duty, they make two or three shillings more; but in no instance does their remuneration exceed twenty-three shillings weekly. It is discreditable to a great country like England, and to so great a national establishment as the Post Office, that these hard-worked men should be so inadequately remunerated for their labours.

All letters, or packages in the form of letters, not weighing more than four ounces, may be transmitted to their destination through the Two-penny Post. Out of upwards of sixty thousand letters which daily pass through the Two-penny Post, not more than four or five, on an average, are stopped on account of their being more than the legal weight. Of this sixty thousand letters, no fewer than about fifty thousand are written in or to town. The remaining ten thousand are beyond the limits of the Two-penny and within those of the Three-penny circle. It is worthy of observation, that out of this great number of letters, about twenty-five thousand are, on an average, collected at five o'clock. The number of letters containing larger or smaller sums of money which pass through the Two-penny Post, is nearly five hundred. Sums from 40*l.* to 50*l.* are frequently transmitted through the medium of the Two-penny Post: in some cases 100*l.* has been so transmitted, but such cases are very rare. The dead letters, or letters which, either through a defective direction, or the

death or removal of the parties to whom they are addressed, have to be returned to the General Post Office, average about five hundred per day.

It deserves to be mentioned, that notwithstanding the great number of letters which daily pass through the Two-penny Post, very few miscarriages or other accidents occur. The only ground of dissatisfaction with the way in which this branch of the public service is conducted, is the delay which takes place in the delivery of letters. In town, or within the limits of the two-penny circle, letters cannot, in the generality of cases, be interchanged in less than from ten to twelve hours; in the country or three-penny district, the time which usually elapses before such interchanging is effected, is from twenty to twenty-two hours. So far as regards the town, there are hopes that the evil complained of will in a very great measure be speedily remedied, a suggestion having been made, and some attention having been paid to it in the proper quarter, to have twelve deliveries daily.

The revenue derived from the Two-penny Post Office, is yearly increasing. Last year it

was 120,801*l.* 3*s.* 10*d.* The cost of collection, or the expenses of conducting the establishment was 39*l.* 5*s.* 10*d.* per cent. being 47,446*l.* 11*s.* 4*d.* and leaving a net income of 73,334*l.* 12*s.* 6*d.* How rapidly the revenue derivable from the Two-penny Post has increased since the beginning of the present century, will be understood, when I mention that in 1801, the proceeds were only 38,422*l.* 11*s.* 4*d.* The charges of collection were that year upwards of 57½ per cent. being 22,135*l.* 19*s.* 1*d.*, and consequently only leaving an actual addition to the general revenue, of 16,286*l.* 12*s.* 3*d.* From that year up to the present there has been, with only two or three exceptions, a steady increase in this department of the public income.

The receiving-house keepers are in all cases men who occupy shops in a convenient situation. They must give security to a certain amount for their due attention to the delivery of letters to the postman, and for the transfer to the proper quarter, which is made once a month, of the amount of money they receive for letters which are paid. Formerly the receiving-house

keepers used to be paid according to the number of letters they received, allowing them twopence for every tenth letter; but for some years past they have all had fixed salaries, varying according to the population and business of their respective districts, and the consequent supposed number of letters they are likely to receive. The highest salary given is 100*l.* per annum; the lowest is 5*l.* The former sum is received by the shopkeeper, who takes charge of the Two-penny Post Office in Cornhill; the number of letters there received being far greater than that received in any other part of town. The average number of letters daily dropped into the letter box of this office is from 1500 to 1700; so that it almost exclusively occupies the time of one person to mark the paid letters, and sort the whole before the carriers call for them. The next highest amount received is 60*l.* per annum, which is at Charing Cross. In a number of cases, 20*l.* is received; but I should suppose the average sum to be about 15*l.* There are at least a dozen instances in which only 5*l.* are received; but the number of

letters that are put into such houses does not perhaps exceed twenty or thirty per day.

If the suggested more frequent delivery of Two-penny Post letters to which I have alluded, could be carried into effect, it will not only afford a great convenience, and be of immense service to the public, but will add very considerably to the revenue derived from this source. Twelve deliveries a-day with the accompanying improvement of having four sorting-offices in town, instead of all the letters being sorted at the General Post Office, would insure an interchange of letters in at least three hours, often in two, and would therefore necessarily lead to a vast increase in the number of letters written.

But the grand improvement — because the benefit would be universally enjoyed throughout the country—connected with the Post Office Establishment, would be that of having a uniform, and at the same time low rate of postage. This would be an accommodation and a boon to the public worthy of the name. It is a thing universally desired, and would be hailed with universal gratitude were the Chancellor of the

Exchequer to comply, in this respect, with the earnest wish of the public. I am not sure that the present high rate of postage has been considered in all the lights in which an enlarged philosophy would view it. The question has been too much regarded in its relation to mere matters of finance. The pecuniary bearings of that question, whether these refer to the public revenue or to the pounds, shillings and pence of private individuals, are, in my opinion, but as dust in the balance compared with the moral results involved in it. To diminish the revenue to the extent of some hundreds of thousands in the year—supposing such to be the consequence of a reduced rate of postage—is, no doubt, a matter not to be desired, were no other interests affected. The saving a few pounds per annum, to individuals, is also in itself, no doubt, highly desirable; but what is the loss to the revenue, or the gain to the individual in easy circumstances, when compared with the moral bearings of the question? The first would constitute but a poor argument against the reduction; and the second but a poor argument for it. When the question comes to

be looked at in its moral tendencies, the loss in the one case, and the gain in the other, ought both to be equally lost sight of. The present high rate of postage practically amounts, in the case of the masses of the population, to a positive prohibition of all correspondence with friends. They are unable to pay tenpence or a shilling, or fifteen pence for the postage of a letter; and they cannot find in their hearts to put parties to the expense of a postage, who are as poor as themselves. The consequence is, that they forbear writing at all. In coming to this resolution not to write, or in waiting to get private opportunities, which perhaps they do not meet with for a long time, they are doing violence to all the better feelings of their nature. Their affection may be strong for the parties with whom it was their wish to correspond; but the lapse of a long period without any communication with them, first restrains, then deadens, and ultimately extinguishes this feeling of affection. In this way—and I am supposing no imaginary or forced case—are the affections of many a son or daughter estranged from their parents,

and the heart of brother alienated from brother; than which nothing on earth can be more unnatural or unseemly. Does the evil end here? Ah, no! While the parents may be mourning over the silence of their son, and spending anxious days and sleepless nights in wondering why, if no accident has befallen him, he does not write, he, having through the embargo laid on the expression of his filial attachment by means of a letter, been denied the gratification of writing to those parents,—has been led to spend the time which would have been so employed, in the company of improper persons, and the result has been an intimacy with them, which promises the most unhappy termination.

The amount of mental misery caused by this means, to relatives, and of moral evil to the parties themselves, is, I am convinced, much greater than people have any idea of. Were it known to our legislators, I am sure they would not hesitate a moment in reducing the rate of postage to such an extent as would afford the poorer classes in the land the opportunity of frequently communicating with their friends, and by

that means cultivating the better feelings, and cherishing the holier affections of our common nature.

A low and uniform rate of postage is the only way by which this great object can be gained. Suppose the postage throughout the country were to be reduced to two-pence—the amount charged on all letters delivered within the limits of the metropolis—that, I am satisfied, would at once remove the existing interdict on the expression of one's feelings towards friends whom he has left in some distant part of the country; for there is no person able to write a letter, that could not manage to pay two-pence for its transmission to its destined place. The reduction of the postage of letters to two-pence, would be regarded as a boon by the whole country; to the lower classes it would be a positive act of kindness, worthy of an enlightened philanthropy. Its happy moral and social effects would soon be witnessed throughout the length and breadth of the land.

But I know there are some who would sacrifice all such considerations to a mere question of

revenue; and that, unless they can be convinced that the revenue would not suffer from the adoption of the proposed reduced rate of postage, they will not listen for a moment to any such proposition. Well, then, it appears to me beyond all doubt, that the consequence of this reduction of postage would be so great an increase in the amount of correspondence, or the numbers of letters written, as that the receipts on this branch of the revenue would be as great, if not much greater under the reduced rate, as they are under the existing system. Mr. Hill's plan of a penny postage would certainly, if adopted, be accompanied by a reduction in the amount of the revenue; and therefore it is, knowing the importance which is attached to the financial bearings of a reduced rate of postage, that I give my support to a two-penny rate, in preference to a penny.

CHAPTER II.

BOOKSELLING—PATERNOSTER ROW.

Origin and history of Bookselling — Its introduction to England—Number of works annually published in London —Number sold in Paternoster Row—Number of houses that do a large business—Magazine Day—Paternoster Row described.

Of the origin of Bookselling, considered as a regular branch of trade, nothing certain is known. Though written or copied works circulated to some extent among the more privileged and wealthy of the ancient Greeks and Romans, there is no reason to believe that any particular person or persons, made it their trade or profession to sell those books in Greece or Rome. The first mention of Bookselling as a regular trade, occurs in some of the French historians,

who state that at the twelfth century there existed at Paris and Bologna, a class of persons who dealt in books. The purchasers were almost exclusively, if not altogether so, members of the universities of these two places. The Booksellers of that period did not keep shops: it is not probable that their sales were sufficiently extensive to afford such an amount of profit as would have enabled them to pay the rent of a shop. They kept their books on portable stalls in the streets, similar to those which are still to be seen in London. It would appear, if Hallam, in his "History of the Literature of Europe," be correctly informed, that the practice of publishing books on commission then prevailed. I think this extremely probable; indeed I can hardly conceive it likely, that the class of persons who would expose themselves to all sorts of weather in the public streets, would be men possessed of sufficient capital to carry on the trade at their own risk and on their own account; for it is to be remembered that printing was then unknown, and that to provide the parchment on which works were written,

and to pay the author for copyright and the transcribers for copying them, must have required the expenditure of no inconsiderable sum of money.

At what time Bookselling, as a regular branch of trade, was introduced into England, is uncertain. There can be no question that it was not until after the discovery of printing. Even then, and for a considerable time afterwards, the practice was for printers to publish or sell their own impressions. As nearly as can be ascertained, the trades of printing and selling books were not separated until about the time of the Reformation, when the demand for new books called into existence a class of persons who took to themselves the designation of Booksellers, and devoted themselves exclusively to the Bookselling business. That business they conducted on essentially the same principles as those which regulate the Bookselling trade at the present day.

I need hardly observe that the Bookselling business first commenced in London. It is worthy of remark, that the great body of the

Booksellers of the sixteenth and seventeenth centuries had their shops near each other, and that the locality they chose for the purpose was in the neighbourhood of St. Paul's. Thus the same part of London as that in which our Paternoster Row is situated, has from the introduction of Bookselling into this country as a distinct branch of business, up to the present time, a period of more than three hundred years, been the great mart of literature.

I had occasion to mention in a previous work, that the number of new books annually published in London,—most of which are sold at the wholesale prices in Paternoster Row,—has averaged, for two or three years past, 1500 a-year. What the number was towards the close of the seventeenth century—at which time, as far as I have been able to learn, the Trade as a body took up their abode in their present locality—I cannot state with confidence. I am convinced, however, that it could not, including reprints, have exceeded 150 annually; for books were then expensive, and the taste for reading was chiefly confined to the

clergy, and the professors and other learned men in the colleges. But the fact which chiefly fortifies me in the position I have advanced, is, that in the year of the great fire, namely, 1666, it is stated in a petition of the printers of London, to Parliament, that their number was only 140. It is probable that twenty of these may have been employed in press-work; for press-men and compositors at that time, as in some cases they do still, went indiscriminately by the general designation of printers. This then would leave 120 as the number of compositors, each of whom, on my supposition of 150 books being then published every year, would have one book and about a fourth part of another to himself. And this, I am satisfied, when the large folio size of some of the books of that period is taken into account, and making allowance for the number of pamphlets then printed,—is as much as any compositor could, at the ordinary rate of hours of labour, accomplish. Up to the middle of the following century, the number of new works yearly published, instead of increasing, diminished about 50

per cent. making that number only somewhere about 100. This decrease may perhaps be accounted for from the number of periodicals which in the first half of that century made their appearance, and many of which acquired an extensive circulation. The "Gentleman's Magazine," the "Monthly Review," and the "Critical Review," may be severally mentioned as instances in point.

Coming at once downwards from the middle of the last to the beginning of the present century, we find that the average number of new books published in London—nearly all of which, be it remembered, had to pass through Paternoster Row prior to their circulation in town or transmission to the country,—was about 350. From 1810 to 1820, the average number was between 500 and 600. In 1828, the number was 842; so that since that time—the number last year, as before stated, having been nearly 1500,—the increase has been upwards of 80 per cent.

Of the number of books which daily issue from Paternoster Row, it were impossible to

form a conjecture which could be regarded as constituting even an approximation to the truth. The sale of works is dependent on a variety of circumstances. Sometimes three or four new books, all by popular authors, make their appearance in one week. The business done in Paternoster Row at such a time is immense. But then it often happens that for three or four weeks afterwards, no new book of any note is brought out; consequently, business is proportionably slack during that period. Of new works by authors of established reputation, there are generally more copies sold within a fortnight of the day of publication, than there are for years afterwards. I have indeed known cases in which upwards of a thousand copies of a work of fiction, by a popular writer, have been sold in the course of ten or twelve days, while not more than three or four hundred copies were ever afterwards disposed of. Then there is the influence which the seasons have on the sale of literary works. For four months in the year, namely, from June to November, a work of any note very

rarely appears. During those months, therefore, the bibliopoles in Paternoster Row do but comparatively little business. These and other circumstances render it difficult to form even a conjecture as to the number of the larger class of books which are daily sold in the locality in question.

The number of houses in Paternoster Row in an extensive way of business, is seven or eight. By far the largest portion of the general business is monopolised by two of these houses. In the case of particular works, however, there are some of the smaller firms that do a far greater quantity of business than the more extensive houses. For example, while Messrs. Simpkin and Marshall will take 100 copies of a work of a strictly literary character; Messrs. Hamilton and Adams will content themselves with 25, or even a less number. On the other hand, when a work on theology, written by some popular evangelical divine, makes its appearance, the latter firm will take a greater number of copies than the house of Messrs. Simpkin and Marshall. The explana-

tion of this is, that Messrs. Hamilton and Adams' house is an old established one for the sale of religious works of the evangelical class. If I mistake not, they took a greater number of copies of the recent "Memoirs of Mr. Wilberforce," than any other house in the trade, owing to the circumstance of that excellent man having through a long course of years been so intimately mixed up with the evangelical party, whether in the Church or among Dissenters.

The most remarkable feature in modern bookselling, is the trade in periodical literature. "Magazine Day" is a sort of monthly era in the history of a London Bookseller. The orders for the forthcoming numbers of the various periodicals which he is in the habit of receiving for some days previously, keep it constantly in his mind's eye; and when it does arrive, the great contest among the trade is, who shall be able to supply their customers earliest. Magazine Day can only be said fairly to commence about half-past nine o'clock, and before twelve you will see the various periodicals in

the windows of every retail Bookseller throughout the length and breadth of the metropolis. Perhaps in no other instance, that of newspapers alone excepted, is an article so rapidly circulated over town, as is periodical literature on that day.

The point from which the magazines and other periodicals all start when their distribution is about to take place, is, as in the case of larger works, Paternoster Row; which, with that fondness for brevity of expression so characteristic of the people of London, is invariably called "the Row," by the dealers in periodicals. It is, I repeat, not only the great, but may be said to be the only emporium of periodical literature on Magazine Day. Most persons unacquainted with the London bibliopolic trade, fancy that every Bookseller in town who receives an order for a certain periodical from the country, must go for it direct to the particular publisher of that periodical. This is not the fact. The party receiving the order sends at once to the Row, where he gets the periodical in question, and where he gets, at the same time, all the

other periodicals which other customers may have ordered. If he had to go for each periodical to the place of publication, he would find it impossible to get through his business, if of any extent, with the requisite expedition; as the publishers of such works are scattered in all directions throughout the metropolis. Only fancy a person having to go, say from the middle of the City, first to a house in Leadenhall Street, for the "Asiatic Journal," and then westward to Regent Street for "Fraser's Magazine," "Bentley's Miscellany," or the "Metropolitan Magazine." Instead of this, however, he has only to go direct to the Row, where he at once gets, from the house he is in the habit of dealing with, all the periodicals for which he may have orders.

The actual publishers of periodicals, therefore, have, properly speaking, nothing to do with the sale of their respective works on Magazine Day, and they seldom have even any idea of the actual number sold of their own publications on that day. I have known instances in which the proprietors of some new

periodical, or the new proprietors of some old one, have been extremely anxious to know the effects of the expenditure of a very large sum of money in advertisements, and yet have not been able to form the least idea on the subject on Magazine Day.

The plan adopted by the publishers of periodicals, is to send to the various wholesale houses in the Row large quantities of their respective works, either on the evening before, or early in the morning of Magazine Day. Different houses receive different quantities, according to the relative amount of business done. Some houses take them only on the condition that the unsold copies shall be returned. They have a small commission on the number sold, over and above the regular trade allowance of twenty-five per cent. This enables them to supply the trade on the same terms as if each periodical were purchased direct from its publisher. These wholesale houses in the Row scarcely ever, by chance, meet with any other customers than the trade; and, consequently, they never get

full price for any magazine or other periodical they vend.

The quantity of business which some of the larger houses go through on Magazine Day, is immense. I know one house which draws, on an average, from 1200*l.* to 1500*l.* Only fancy the number of periodicals, varying from twopence to three shillings and sixpence, which must be turned over from the shelves of this establishment to the hands of the purchasers, before such a sum of money could be taken! The house to which I refer, disposes of from 500 to 750 copies of some of the more popular periodicals. The business done on Magazine Day is all in ready money. There are no credit transactions whatever. The best customers know, that without money they will not be supplied, and consequently no credit is either asked or expected.

The constant bustle kept up from morning till night, in these wholesale houses, exceeds any thing of which a person, who has not witnessed it, could form any conception. The premises are full of young men and boys, all

struggling for a priority of "supply." I have often seen as many as fifty or sixty, wedged into a shop of the ordinary size. What between the rapid and noisy movement of their feet on the floor—the clinking of sovereigns, and shillings, and pence, on the counter—the quarrelling among themselves—the loud announcement of the names of the works supplied, and the amount of money to which each person's order comes, by the parties behind the counter, and the calls by the customers for the different publications wanted; what between all these discordant sounds, kept up without one moment's intermission, a stranger becomes literally stupified before he has been many minutes in the place. Any thing more confused, either to the eye or the ear, it were difficult to conceive. I have often thought that some of the houses in the Row would furnish a fine example on Magazine Day, of a miniature Babel. The unfortunate persons doomed to spend that day behind the counter, undergo an incredible amount of hardship. Negro slavery, under its worst aspects, never exhibited any thing to

parallel the labour and fatigue which these persons are fated to encounter. The only thing that sustains them, is the consideration that *the* day happens only once a-month. I am satisfied that a week consecutively of such labour as is undergone in these houses on Magazine Day, would be more than the strongest constitution could endure.

To a person unacquainted with such matters, who chanced to spend a few minutes in a large house in the Row on Magazine Day, all that he heard would be quite unintelligible. The individuals ordering periodicals scarcely ever call the periodicals they wish to procure by their proper names. The love of brevity, to which I have already referred, is observable in every word they utter. The "Gentleman's Magazine" never gets any other name than the "Gents." "Tait's Magazine" is simply "Tait." The "New Monthly Magazine" is the "New Month." The "Metropolitan Magazine" is abbreviated to the first three letters, with the addition of an s. The "Encyclopædia Britannica" is the "Ency. Brit." The "Court Maga-

zine" is the "Courts;" the "Lady's Magazine and Museum" is reduced to the dissyllable of "Ladies;" so that it is quite common to hear one person sing out in one breath, "two "Gents," "six Taits," "four Blackwoods," "a dozen Chambers" (meaning monthly parts), "three New Months," "three Mets," "one Court," and "two Ladies." But to form some idea of the ludicrous effect which such unintelligible jargon must have on the ears of a stranger, it will be necessary that the reader imagine to himself that a battery of such terms, levelled, if I may use the expression, at the parties behind the counter, is kept up incessantly by fifteen or twenty persons at once.

The constant bustle kept up from morning till night in these houses in the Row, coupled with the crowds of persons, chiefly young men, who are always in them, afford excellent opportunities to those persons who may be disposed to exercise their light-fingered capabilities. Handkerchiefs often disappear from one's pockets on such occasions; and when it chances to be a rainy day, and umbrellas are in requisition,

the possessors of such articles will require to keep what is called a sharp look-out if they mean to retain them for their own use. A few years since, a friend of mine had occasion, on a rainy Magazine Day, to be in one of the wholesale houses in the Row. He laid down an excellent silk umbrella while he paid for a magazine; it instantly vanished. He mentioned the circumstance to one of the proprietors of the establishment: the answer of the latter was, "Oh, sir, every body must take care of himself on Magazine Day." While mortified at the circumstance, he could not help admiring the remarkable dexterity with which the theft had been committed. He hung the article on the counter, close beside himself, and is convinced that half a dozen seconds could not have elapsed before he discovered that it was gone.

Magazine Day always occurs on the last day of the month, except when that last day happens on a Sunday. In such a case, Magazine Day takes place on the Saturday. The appearance of the Row on such days, exhibits a remarkable contrast to what it does on any

other day of the month. On other days of the month, the Row has a dull aspect. You only meet with a single individual at distances of from twenty to thirty yards. The place has quite a deserted appearance. Very different is it on Magazine Day. Then you see crowds of young men and boys, flying about in all directions, with bags thrown over their shoulders, either partially or wholly filled with "Mags," as the case chances to be. They could not appear in greater haste though they were running to save their lives.

I have referred to the quantity of business done in one of the largest houses in the Row on Magazine Day. What the entire number of periodicals which are sold by the Booksellers in the Row on that day is, I have no data by which I can arrive at a positive conclusion; but, from calculations I have made, I should think the number of copies of periodicals which issue from it on the last day of every month cannot, including the cheap ones, be under 400,000; and I should think the entire sum received over the counter for these, is not less than 20,000*l.*

The number of periodicals of one kind or other, including the cheap ones, which are published, is between 220 and 240. Of these, there are from fifty to fifty-five monthlies which are devoted to general literature, and about forty-five to science, natural history, &c.; upwards of forty are of a religious character; fifteen or sixteen are chiefly devoted to the fine arts; and no fewer than seven are professedly ladies' magazines, circulating chiefly among dressmakers, and the only merit of which consists in their plates. The remainder of the periodicals are of the cheap class.

I have said that Magazine Day is a sort of era in the history of the bibliopolic trade; so it is also in that of another class of persons: I mean authors of books and contributors to periodicals. Every Magazine Day, by ten o'clock, authors are attracted to the Row from all parts of the metropolis, to see what is said of their productions in the literary notices; while contributors, or rather would-be contributors, are drawn to the same locality, to see whether their articles are inserted, or whether they can read

their fate in the notices to correspondents. Neither authors who expect their books to be reviewed, nor candidates for admission into magazines, have resolution to wait till the periodicals are regularly published. Their anxiety to ascertain their doom is, in such cases, so intense, that they will rather walk from the most distant parts of London to the Row—the magazines being there first seen—than wait for two or three hours till brought to them. When the result is agreeable they do not regret their early rising, or the distance they have walked; when it is otherwise, they reproach themselves with their folly in having tormented themselves before the time.

Magazine Day is not confined to the metropolitan circulation of periodical literature. On that day, works of this class are collected for all parts of the country, and sent off in packages by the earliest conveyance. Since the late establishment of steam communication between London and almost every port of any importance in the kingdom, the periodicals which first see the light in the Row, on Magazine Day, are

in the hands of readers in the remotest parts of the country in less than a week. The quantity of literature thus sent off in monthly parcels to the country is immense, and has been vastly increased since the introduction of cheap publications into the bibliopolic market.

Paternoster Row is by no means an attractive place externally. It is a narrow dark street, or rather a sort of lane, and is about two hundred yards in length. The houses on either side have a dingy and gloomy appearance; and the atmosphere is close and heavy. Owing to the height of the houses, the narrowness of the street—for there is barely room for two carts to pass in it—and the fact of there being no thoroughfare in a direct line at the western end, a breath of wind is a luxury very rarely enjoyed in that locality.

The Row is well adapted for being the emporium of literature. It is not only exactly in the very centre of this great and busy metropolis, but is so very quiet, except on Magazine day, that if a stranger were taken from the country and dropped down into it blindfolded, he would, on

opening his eyes, conclude that he was in some small provincial town. The Row is almost exclusively occupied by booksellers and stationers. The only premises of any note possessed by other tradesmen, are those occupied by a candle-maker and a butcher. I have often thought it a pity that the first of these persons, could not be induced by some means or other, to go and manufacture his rushlights, his sixes, &c. in some other quarter; and that the second could not be persuaded to slaughter his black cattle in some less literary locality. The association between tallow and butcher's meat and the *belles lettres,* is rather an odd and awkward one.

Eight o'clock at night is an hour which is always heartily welcomed in Paternoster Row. Sweet to the ears of the inhabitants is the music of Paul's bell when it strikes that hour. With wonderful celerity are the shutters put up, and the lights in the shops and warehouses extinguished; and no less edifying is the despatch displayed; in closing the doors and turning the key. In a few minutes all is darkness, save

what light is emitted by a few gas lamps placed at a respectful distance from each other. The parties employed all day are sick of literature. They are happy to escape from hard work and close confinement. You see their joy at being once more free agents, depicted in their countenances. Each one hastens to the place of his destination. In fifteen or twenty minutes, the shops are all closed: all is dark. There are no traces of business. Silence reigns undisturbed in the intellectual locality.

CHAPTER IX.

RELIGIOUS DENOMINATIONS.

Episcopalians—Presbyterians—Wesleyan Methodists—Independents—Baptists—Countess of Huntingdon's Connection—Various Evangelical Sects—Sandemanians—Irvingites—Moravians—Society of Friends—Roman Catholics—Swedenborgians—Unitarians—Miscellaneous religious Bodies—The Jews—Moral State of the Metropolis.

In a chapter devoted to the "Religious Denominations" of London, the Episcopalians are entitled to a priority of notice, not only as a matter of courtesy on account of their religion being the established religion of the country, but as a matter of right, from the circumstance of their being, by far, more numerous than any of the various other sects in the metropolis.

The places of worship belonging to the

Church of England in London, taking, as is always done in such cases, the metropolis and its suburbs to comprehend a circuit of eight miles from St. Paul's, are, including those additional churches erected within the last twelvemonths, about 320. Of this number, 240 are churches; the remainder are chapels. The chapels are divided into two classes; those which are parish chapels, and those which are private property. As nearly as I have been able to ascertain, about fifty are parish chapels, and thirty. the property of private persons. Among the latter class of chapels, are St. John's Chapel, Bedford Row, where the Hon. and Rev. Baptist Noel preaches; Gray's Inn Lane Chapel, which is under the pastoral care of the Rev. Mr. Mortimer; and Tavistock Chapel, Drury Lane, where the Rev. Mr. Hall, the successor of the late Rev. Mr. Wilcox, statedly proclaims the truths of the gospel. The appointments of ministers to the parish chapels are, in most cases, under the control of the Vicars or Rectors of the respective parishes. Thus, for example, Dr. Moore, the Vicar of St.

Pancras, has the patronage of no fewer than five places of worship in the immediate neighbourhood, including Camden Town, Kentish Town, and Somers Town Chapels. In the case of private chapels, the party to whom the property belongs has, of course, nominally, the right of appointing the minister, but eventually that appointment rests with the congregation; for to thrust in an unpopular preacher against their wishes, would be to destroy his own property. In the parish churches, again, the right of appointing the clergyman is vested in various hands, according to circumstances, which it would require too much time and space to explain at sufficient length to make them understood. The patronage is, in a great many cases, vested in the Crown. The right of appointing the respective clergymen belonging to the nine churches in St. Marylebone, is exclusively vested in it. The patronage of the Bishop of London is extensive in our metropolitan churches. The Archbishop of Canterbury is patron in several cases; and in some instances, holds his patronage conjointly with the

Crown. In such cases, the right of appointment is exercised alternately. The Lord Chancellor is sole patron of four or five livings in London; and in six or seven other cases, exercises the right of patronage alternately with the Archbishop of Canterbury, with the Bishop of London, with private individuals, and with the parishioners. The parishioners possess the sole right of patronage in only three or four instances. In one or two cases in the City, particular corporations possess the right of appointing the clergy.

The entire number of clergy connected, in one way or other, with the Church of England in London, is, I am inclined to think, about twice as great as the number of places of worship; in which case that number would be 640. This may at first sight startle the reader. His surprise will subside when he inquires into the matter. It is to be remembered that in almost all the parish churches there are at least two clergymen; the incumbent himself and an assistant. In many cases there are three clergymen connected with one church: in some there are

even four.* In the case of St. Paul's Cathedral, there is the astounding number of thirty-seven, most of them, of course, drones or sinecurists; while in the case of Westminster Abbey there is the goodly number of thirteen. But in my calculations, I do not include these extreme cases. I refer only to the ordinary places of public worship in connection with the Establishment. Now, when it is recollected that in several cases there are four clergymen, who officiate in one church, and that in many cases there are three,† I am sure I am justified in giving overhead two ministers to each place of worship belonging to the Establishment in London, which would make the entire number of our metropolitan clergy that already stated, namely, 640.

In many of the churches, and in a few of the chapels, of the Establishment, there are three

* The new church at Chelsea, and St. Anne's, Westminster, are instances in point.

† There are also three ministers, in some instances, to one Chapel of Ease. Baker Street Chapel may be mentioned in proof of this.

services on the Sunday. In all the others, with the exception of some twelve or fifteen chapels, connected with particular institutions, or bodies of individuals, there are two services. The exceptions to this to which I refer, are in such cases as that of the Rolls Chapel, where the minister addresses himself exclusively to a small congregation of lawyers, and where there is only one service, which commences at eleven in the morning. I may also mention the case of King's College Chapel, where the students only attend, and where there is only one sermon on the Sunday. In almost all the churches and chapels, where the preachers belong to the Evangelical party, there is a week-day service, which commences in most instances at seven in the evening. There is one church in the city, but its name at this moment escapes my mind, in which service is performed every evening, Saturdays excepted. The preacher is, or was a year or two ago, the Rev. Mr. Gordon, and the church is in the neighbourhood of St. Paul's. Under what circumstances the practice of thus having, with the exception of one day in the

seven, divine service every evening, originated, is a piece of information which, I regret to say, I am not in a condition to give my readers.

The number of churches and chapels in the metropolis in connection with the Establishment, is considerably greater than I supposed before I made the necessary inquiries into the matter. But let not the friends of that Establishment run away with the idea, that the number of Episcopalians in London is proportionally great. It must not be forgotten that many of these places of worship are of very limited dimensions, and that in a great number of instances they are not half, or even a fourth, filled. Go, for example, to the city, and you will see churches capable of containing 600 or 700 persons, when the average attendance does not exceed 150. Nor is even this all. There is a goodly number of chapels which are connected with, and supported by, particular societies and institutions, and where the attendance of the hearers is not voluntary, or because they are attached to the Church of England, but is insured by what may be called a conven-

tional compulsion. Of this description of chapels, there are at least three connected with the Inns of Law, and where the students of the respective Inns, and others belonging to them, are under the sort of constraint to which I have alluded, to attend. How purely "professional" such congregations are, may be inferred from the fact, that in one case, that of Gray's Inn Chapel, the preacher, the Rev. Dr. Shepherd, now and then treats his audience to Latin and Greek quotations. I have, in my time, heard many curious things delivered from the pulpit; and I know one eccentric—in this case I should say irreverent—minister of the Church of Scotland, who is said to have given, on one occasion, a quotation, in one of his sermons, from the well-known song, of "Home! Sweet Home!" but I do not remember to have before heard of Latin and Greek quotations being given from the pulpit. It is true that in an audience, consisting exclusively of lawyers, Dr. Shepherd may naturally enough be supposed to take it for granted, that all his hearers are men who are possessed of a sufficient amount of classical

knowledge to be able at once to comprehend him when using such quotations. A little inquiry into individual cases would soon, I doubt not, convince him of the contrary.

But this is a digression. I was speaking of the number of chapels in connection with the Establishment, in which the attendance is compulsory, and where, consequently, the persons so attending these places, cannot with propriety be ranged under the banners of metropolitan Episcopacy. The case before referred to, of the students attending King's College, is another one in point. There are Dissenters, and—what most Churchmen will admit to be still worse—there are young men of no definite notions on the subject of religion in that institution. The chapel in King's Road, Chelsea, attached to the Duke of York's School, is a case of the same kind; so are the chapels attached to three or four asylums; and various other chapels which could be mentioned. I conceive I am fully justified in striking off at least the odd twenty places of worship out of the 320, as not containing congregations—the attendance being

forced—which can be said to be Episcopalian. Well, then, assuming that 300 is the actual number of places of worship in the metropolis, in which the congregations are *bonâ fide* Churchmen, the next question which will be asked will be, What may be the actual number of Episcopalians in London, as inferred from their attendance at church? We have seen that in many places of worship in the Establishment, the number of persons present does not exceed 150; but then there are a good many churches and chapels where the average attendance is upwards of 1000, and perhaps five or six where it exceeds 2000. I shall assume, which is certainly an exaggeration rather than an under-statement, that the attendance in each place of worship connected with the Establishment is 500; the aggregate number of Episcopalians, in that case, in London and its suburbs, would be 150,000.

Among the Church of England clergy in London, as every where throughout the country, every variety of theological opinion is entertained. We have Calvinists, Baxterians, and

Arminians. Would that the diversity of sentiment ended here! Unhappily it does not. We have men who hold doctrines of a far higher order than the first, and of a far lower order than the last. The pulpits of our London churches are, in some cases, filled by Antinomians; in others, by Socinians. Among the Antinomian clergy, there is, unfortunately, one very popular preacher, and I believe a very excellent and pious man. So much greater is the cause for regret, inasmuch as his influence over the minds of his hearers must be proportionally powerful. Need I name this clergyman? Need I say that I refer to the Rev. Mr. Dodsworth, of Margaret Street Chapel, Marylebone. Mr. Dodsworth may disclaim the name of Antinomian. The mere name of a thing goes for little. Will any one acquit him of preaching doctrines the tendency of which is strongly Antinomian, when they are informed that he inculcates, in the plainest and most forcible terms he can employ, that man may "have the indwelling of the Holy Spirit, be accounted by God a saint, and be a faithful believer in Christ, even while denying

the fundamental truths of the Gospel, and living in the grossest licentiousness?" If any one question the fairness of this representation of Mr. Dodsworth's doctrinal sentiments, let them consult a volume which he published a few years since, under the title of "Romanism and Dissent." A mode of preaching more at variance with the whole tenor of the New Testament, or more destructive of all sound religion, was never devised. We denounce the Antinomianism of Drs. Crisp and Saltmarsh, of a past age, and condemn the Antinomianism of a Dr. Hawker and a Mr. Huntington of a more recent period. Never in their highest sulprapsarian flights, did either of these men give utterance to expressions, whose practical tendency was more destructive of all true religion, than some of those which will be found in the work of Mr. Dodsworth, referred to. Do we wonder at the reverend gentleman's heterodoxy on this head? How could we, when we remember that he was one of those who went into some of the wildest of the vagaries of the late Mr. Irving, asserting the doctrine of modern

miracles, and advancing the most outrageous notions on the subject of the millenium?

Of the London clergy who hold Socinian views, the number is considerable. I need not point to individual instances. The merely moral character of their preaching, or their systematic omission of all the distinctive doctrines of the Gospel, will in many cases prove a sufficient guide to where they are to be found. I am not aware of any case in which the clergy of the metropolis preach Socinianism, other than in the negative way in question. There is, it is true, one clergyman who a year or two ago—I do not know if it be so still—was most zealous and unremitting in preaching against the doctrine of the eternity of future punishments; but as I am not aware of his having avowed any other Socinian doctrine, it might, perhaps, be doing him an injustice to include him among that body.

It will be asked, has the newly-fangled theology of Dr. Pusey, and the Rev. Messrs. Newman and Keble, the Oxford Tract triumvirate, found its way into the pulpits of the

Establishment in London? Let the question be put to the editor of the "Church of England Quarterly Review," who is not, as is very generally supposed, Dr. Pusey himself, but a clergyman who discharges the ministerial functions in a church in the North of London. I am not, let me in justice to this reverend gentleman remark, charging him with preaching the Oxford Tract heresies from the pulpit, because I have not any information on that point on which I can rely. But the charge of Puseyism lies against him, inasmuch as he has so lavishly praised the men, and commended their works, who were the first to broach, and still continue the leading champions of those sentiments. Mr. Dodsworth, of Margaret Street Chapel, the reverend gentleman of whom I have so lately been speaking, is another of our London clergymen who have adopted this pestiferous and most unscriptural system of belief. But I pause not now to advert more particularly to what this system is, as I shall presently have occasion again to refer to it.

It is a fact which is sufficiently curious to

be worthy of mention, that nearly all the clergy of the Church of England, in London, are decided Tories in their political views. I state the fact without stopping to institute any inquiry into the causes how it happens to be so. Let me add, however, which I do with great pleasure, that comparatively few of them are in the habit of carrying their politics into the pulpit. He who would ascertain their sentiments on most great state questions, must, in the majority of cases, look for them elsewhere than in their sermons. He must inquire for them in the opinions they express in private, or, it may be, at some public meetings of a particular class, or in the way they vote when any measure of a political kind comes either before their respective parishes, or at the election of a member to serve in Parliament. The most marked exception to this rule is in the case of the Rev. Mr. Melville of Camden Chapel, Camberwell. He is one of the most furious Tory partizans I ever knew, in the pulpit as well as out of it. I heard him preach a sermon five or six months ago in Burleigh Street

Chapel, Strand, preparatory to a collection to support public worship in that chapel; and though neither the subject nor the occasion called for any thing political, he attacked the Melbourne ministry and liberal opinions, with such vehemence, that a large portion of his discourse would have answered admirably for a leading article in "The Standard" newspaper. The Rev. Mr. Mortimer, of Gray's Inn Lane Chapel; the Rev. Mr. Dale, of St. Bride's Church, Fleet Street; and the Rev. Dr. Croly, of St. Stephen's, Walbrook, in the city, do severally now and then indicate their political views in their pulpit ministrations; but they do it rather by implication than by direct or open advocacy.

A very considerable number of the London clergy hold evangelical principles, and regularly preach the leading doctrines of the gospel. The lives too, I am happy to say, of most of the evangelical clergy are in accordance with their preaching. They are as a body men of decided piety, and of great zeal in the service of their Master. Most remarkable and most gra-

tifying is the change which has taken place in this respect among the metropolitan clergy, within the last twenty years. Very few, indeed, were the number of evangelical clergymen in our pulpits before that time. I should suppose there could not have been one evangelical clergyman for fifteen or twenty of an opposite class. Now, perhaps the evangelical clergy may be in the proportion of one to five of those who are merely moral preachers. Within a mile of the place — Great Russell Street, Covent Garden—in which I now write, there are more evangelical ministers in connection with the Establishment, than there were in the whole of England seventy or eighty years ago; for Romaine states, that among the whole of the clergy, about 10,000 in number, of his time, there were not seven that preached the gospel of Christ. What a melancholy moral spectacle must the country at that time have presented! The happy change which has taken place promises, I rejoice to say, to proceed with yet greater rapidity than it has hitherto done. The pulpits of our Chapels of Ease,

with scarcely an exception, are filled with pious and devoted ministers; men who preach the truth as it is in Jesus, and who enforce their doctrines by their exemplary conduct. Such men as Dillon and Dale and others whose names it is not necessary to mention, are doing infinite good in our parish churches; and so are such men as Mortimer and Noel in the chapels,—not only by the moral change they are made the instruments of effecting by their stated pulpit ministrations, and by their visits to the abodes of sickness and of sorrow; but by the spirit of emulation with which they are inspiring many of their brethren in the pastoral office, who but for them would have gone on to the end, in the same lukewarm inactive way they had previously done.

Who that knows any thing of the metropolitan churches, has not been struck with the contrast in point of attendance, which a place of worship in which the clergyman is a merely moral preacher, exhibits, to that in which the minister is a zealous and able preacher of the

great doctrines of evangelical religion? I could point out cases in which the numbers who attend the ministrations of the evangelical clergyman are nearly ten times as great as those that attend the ministrations of the clergyman of moderate or merely moral views; and this too, be it recollected, where the situations of the two churches are, as nearly as may be, equally good.

It has often struck me as an anomaly—an anomaly for which I can only account on the ground of the strong prejudices which we so often see created by a defective education;—it has often, I say, struck me as an anomalous state of things, that while the evangelical clergy in the Establishment not only agree with the orthodox Dissenters in all the leading doctrines of the Gospel, but as to the best means, in so far as abstract principles are concerned, of inculcating those doctrines, with effect,—they should not only not co-operate with Dissenters when the latter seek to form and carry out extensive plans for the moral amelioration of mankind, but should even seek to thwart them in their

high and holy purposes. Are not the Dissenters often denounced from our evangelical pulpits? Are they not spoken of by the orthodox clergy, as if they were a sort of spurious Christians; if indeed they be admitted to be Christians at all? Have not most of the great enterprises in which the Dissenters have engaged for the moral regeneration of the human race, whether at home or abroad, been met with the sneers and derision, if not the open hostility, of a greater or less number of the evangelical clergy? If the Dissenters plan, or at all events mature and carry into effect, a City Mission; than which no society ever formed was more thoroughly free from sectarianism, more catholic in its constitution, or more entirely exempt from denominational tendencies in its operations; if such an institution is brought before the public, chiefly under the auspices of Dissenters, then the orthodox party in the church first get their organ, the "Christian Observer," to start all manner of objections to it, and next they get up their "Pastoral Aid Society," in opposition to it. With the excep-

tion of the Hon. and Rev. Baptist Noel, the Rev. Mr. Hall of Tavistock Chapel, and one or two others, all the clergymen have stood aloof from the City Mission. And surely it is not an uncharitable supposition—as there is nothing in the slightest degree tinged with sectarianism in the constitution or operations of that Society—to infer, that the only reason why the clergy look upon it with so unkindly a feeling, is the circumstance of its being principally the work of the Dissenters.

Then there is the "Additional Churches" movement in the metropolis. May not that also be traced to the spirit of opposition to Dissenters on the part of the Church,—in this case brought into action by the promulgation of a plan which was formed among the leading Dissenters three or four years since—though circumstances have hitherto prevented its being carried into effect—for erecting a considerable number of additional chapels in the more populous parts of London?

I could, but it is unnecessary, point out various other exemplifications of this spirit of oppo-

sition on the part of the evangelical clergy of the metropolis, to the Dissenters. It is deeply to be regretted that it should be so. The Dissenters cherish no such hostile feeling towards the orthodox party in the Church. Neither do they regret, otherwise than as indicative of an unkindly disposition on the party of the evangelical clergy towards themselves, that all their benevolent enterprises on behalf of their perishing fellow-men, should be met by the institution of rival societies and associations. They rejoice, yea, and will rejoice, that the Gospel is preached; that the Bible is circulated; that religious instruction is communicated, even should the primary motive be jealousy, a spirit of rivalry, or any thing else. I think I may say for the Dissenters as a body, as I know I can for thousands of them individually, that they rejoice in the erection of new churches, in which evangelical religion will be preached, in the darker and more destitute districts of London, and that they wish God-speed to the agents of the Pastoral Aid Society. The hostility of the Dissenters to the Church as an established religion, is quite com-

patible with the greatest personal respect for the evangelical and pious clergymen in that Church, and with joy and rejoicing at the conversion of sinners through their instrumentality.

This much in reference to the Church of England clergy in London. If we extend—and I am sure I shall be pardoned for doing so at such a moment as the present—our views to the state of matters in the Church throughout England, what a dark and affecting picture do we behold! How frightful the amount of error in opinion and laxity in practice which is presented to us! Taking the last first, are there not large numbers of the country clergy, who mix themselves up with all the fashionable frivolities of the neighbourhoods in which they respectively reside? Have they not become proverbial for their fox-hunting partialities? Do they not muster in large numbers at all the provincial dinners, whether the occasion be political or merely convivial? Do they not habitually neglect the discharge of all those duties connected with the ministerial office,

except such as they are bound by law to perform? Would they not deem the parishioner not only a fanatic, but a positive moral nuisance, who should wait on them for the purpose of conversing with them on the interests of his soul, and soliciting their spiritual advice? But why thus catalogue the various respects in which a very large portion of the clergy are defective in the performance of their pastoral duties? Why point out in detail their unfitness for the office they fill? Is not that unfitness in a great majority of cases—for be it distinctly understood that I thus limit my observations—notorious as the light of day? Is it not admitted, on all hands, even by the more pious class of churchmen themselves, that such persons are not only altogether unfit persons to occupy a place in the pulpit, but are doing unspeakable injury not only to the Church, but to the Christian religion itself? Hear the testimony on this point of the Rev. Mr. M'Neile, given about two months ago at a public meeting at Liverpool, and see how the three thousand persons present bore testimony to its truth

by the cheers with which they greeted his statements.

"I never did," exclaimed Mr. M'Neile, "I never will, with my eyes open, palliate, excuse, or plausibly daub over licensed abuses in our church establishment (hear).—That there are such, no honest man who values his Bible will dare to deny; and that we have been brought into the predicament we are in, that the necessity should be so laid upon us to endeavour to rekindle a reformation spirit in England, is mainly to be attributed to this, that the Clergy of the reformed Church of England, in years of carelessness, supineness, and prosperity, have sought their own ease rather than the salvation of others—have wasted their time in balls, in parties, in musical festivities, in preference to—(cheers drowned the rest of this sentence). Oh, if we would reform at all, let us reform altogether, and let us begin at home."

As regards matters of opinion, again, in the Church, that is a subject which one almost trembles to approach. There are hundreds of the clergy, it is to be feared, that have never

thought sufficiently on theological topics to have any opinions at all. They signed the Thirty-nine Articles and the other forms of faith, without taking the trouble to institute any inquiry as to what those articles or forms of faith mean; or whether they mean anything at all. And, once snugly ensconced in a good living, they contrive, by the help of some divines who have gone before them, to string a few common-place sentences together, which are dignified with the name of sermons. Or possibly, to save all trouble, they get some one to write a few moral essays, with a text of scripture prefixed as a motto to them; or it may be, that seeing some manuscript sermons of a deceased clergyman advertised for sale in the public journals,—by no means an uncommon thing,—they have bought them at an easy rate, and find them very convenient substitutes for any productions of their own. There are other churchmen—and the number, it is to be apprehended, is not few—whose persons are every Sabbath, and occasionally on week days, enveloped in full canonicals, who, if the testimony

of their brethren in the ministry is to be credited, must be pronounced unbelievers in Christianity. This is a serious imputation. The question is, is it founded in truth? If it be fair to infer a person's principles from his conduct, I think there could be no difficulty in pointing to clergymen, some of whose names are graced with the appendages of a D.D., or other mark of assumed theological distinction, who reject the idea of a divine revelation. But on a matter of this kind, I prefer giving the testimony of parties who cannot be for a moment suspected of prejudice against the Church. Hear then, the declaration on this point, of one of our Welsh bishops in his late address to the clergy of his diocese. The prelate in question distinctly asserts "that there are in the high places of the establishment men who are scoffers at all religion." What more need be said? Here I leave the matter.

Is there not at least one very distinguished prelate in the Church — shall I name Dr. Whatley, archbishop of Dublin—who, while asserting that he believes the scriptures to

constitute a revelation from heaven, rejects the idea of the moral law being obligatory on Christians, and maintains that the Christian Sabbath is not of divine institution? This dignitary of the Church is a great favourite with freethinkers of all grades: ought not this to cause him to subject his theological views to a rigid re-examination?

It will perhaps surprise those who were not before aware of the fact, to hear that even the superlatively wild and visionary notions of Baron Swedenborg have found disciples and advocates among the clergy of the Church of England. Some years ago, one of our country clergymen, whose name at this moment escapes my recollection, published an edition of the Baron's works, in, I think, six large volumes, to which he prefixed an elaborate, and, I am willing to admit, an able and learned introduction, in which he thoroughly identified himself with the Swedenborgian system. Moravianism, too, can boast of its disciples in the pulpits of our national Establishment. The Rev. Mr. Martin, late of Kimbolton, a

most pious and useful man, was some years ago an instance in point, though I am not sure that he has not now openly seceded from the Church, and attached himself to the Moravian body. It is unnecessary to mention other individual cases; they are too numerous for that. With Arians and Socinians our national pulpits swarm. As for Arminianism, again,—though the creed of the Church is, if anything, Calvinistic,—that class of principles is professed by a large majority of the clergy. But why specify particular classes of opinions? Why thus go into detail? What could be more notorious?—it is so notorious as not to be denied even by churchmen themselves,—that there is no creed, from the highest Antinomianism down to the lowest Latitudinarianism, that has not its patrons in the pulpits of our national Church.

But in thus adverting to the infinite diversity of sentiment which obtains in a church—and among the clergy of that church, be it observed—which professes, by her tests and her creeds, to insure a perfect unanimity of faith within her walls,—

my object is to prepare the way for some observations on the extent to which Popery prevails in the Establishment as appears from the recent unequivocal and unblushing admissions of a number of the clergy themselves.

Several generations have passed away since the remark was made by a celebrated individual, that the Church of England had a Calvinistic creed, a Popish ritual, and an Arminian clergy. Ever since I was capable of thinking on the subject, I felt unable to make any essential distinction between the ritual of the Church of Rome and that of the Church of England. The latter has always appeared to me to be as purely of man's invention, as entirely anti-scriptural, as the former. But though thus regarding the Episcopalian form of worship as equally Popish, or at least nearly so, as that of the Church of Rome, I am ready to confess that I never once suspected, that in matters of doctrine, Popery prevailed to any extent in our national Establishment. Possibly I may the more readily have given the clergy credit for an exemption, with perhaps a few exceptions,

from a Popish creed, in consequence of the horror with which they professed in their sermons, and through their organs of the newspaper and magazine press, to regard that system. Now, however, the delusion is dispelled; dispelled not in my case only, but in the case of all who, like me, were so charitable as to acquit the clergy of our national Establishment of any Popish opinions on points of doctrine.

Within the last few years, the most rampant Popery has been openly and unblushingly proclaimed from the pulpits of many of our churches. It had its origin in Oxford, that place which, from the doors of its University being shut against Dissenters, has always been regarded as the strong-hold of Episcopalian orthodoxy, and which one would have supposed the last place in the country where such rank heresy could have been found. Yet so it is; and what greatly aggravates the evil, is the circumstance, that two of the three clergymen who have become the great apostles of Popery in the Church, hold professorships in the University. How is it possible that the minds

of their pupils, uninformed and ready to receive any impression as those minds must be, can reject the moral poison thus administered to them. In most cases, there can be no question, these pupils will come out of the University deeply inoculated with the dangerous and destructive notions of these professors; and then, entering the Church, will themselves become the propagaters of the heresy over the length and breadth of the land.

The three clergymen, as already stated, who were the first to broach the system—the first I mean, as regards its avowed adoption in the Church—are the Rev. Dr. Pusey, and the Rev. Messrs. Newman and Keble. These men have entered into an alliance together for the purpose of propagating their Popish doctrines in every possible way. They have their "Tracts for the Times," upwards of eighty of which have already been published; their "British Critic and Theological Review," edited by Mr. Newman himself; their pulpits; their published sermons; their magazines and newspapers; and lastly, their sacred hymns. Through each and

all of these media of communication with the public are these men—and those who have identified themselves with them—disseminating their Popish doctrines and dogmas; and rapidly, as will be afterwards seen, are those doctrines and dogmas spreading in the country.

Is any one unacquainted with the particular class of opinions which are thus so zealously proclaimed, and advocated in the pulpits of the churches of Oxford, and in various other parts of the land? The more prominent and important heresies are—the assertion of an uninterrupted apostolical succession—the authority of tradition—the impropriety of any individual not a clergyman seeking to form his opinions from the scripture alone—that the church is the sole depositary of divine truth—that the doctrine of justification by faith, though theoretically true, is practically obsolete—that all men are justified by baptism, and that if they afterwards fall into mortal sin, they can only be re-justified, not by the atonement of Christ, but by the baptism of tears and penance—and that we are to pray for the dead, and to the dead.

Will it be believed that these doctrines are constantly being preached and disseminated through every possible channel, by a zealous and powerful party in the very seat of episcopal orthodoxy? Did the Church of Rome ever promulgate a set of doctrines more utterly at variance with the inspired volume, or more calculated, first to destroy all true piety in the soul, and then to destroy the soul itself?

But lest I should be charged with misrepresenting the opinions of the theological sect which has lately started up at Oxford in the bosom of the church, let me refer the reader to the accounts given of those opinions by two of the organs of that church. Let me point his attention, as it would take up too much space to give the necessary extracts here, to the "Christian Observer" monthly magazine, and "The Record," a twice a-week newspaper,—for the last twelve months; and it will be seen that I have not in the slightest degree misrepresented the views of this new school of theologians. To the testimony of the "Christian Observer" and "The Record" on this point, might be

added that of a host of the most pious and learned of the clergy themselves. To mention the names of Dr. Faussett, the Margaret Professor of Divinity in Oxford, and the Rev. George Townsend, may suffice.

But why waste time in establishing an identity between the doctrines of the Oxford Tract school of divines, and those of the Church of Rome, when their own recognised and avowed publications are accessible at a cheap rate? In these there will not only be found the Popish doctrines with which we charge these persons, but also their own admission in so many terms, that the difference between them and the Church of Rome is but very trifling, and that they regard a union between the two churches as a very possible contingency. Mr. Newman renounces, in his own name, and in the names of his coadjutors in the dissemination of these heresies, the term Protestant. He denies that the Reformation was a renunciation of the Roman Catholic faith; maintaining that it only constituted a modification of Popery, or a correction of some of the errors which had been mixed up

with it. The Rev. Mr. Palmer, of Worcester College, Oxford, also one of the new sect, says in his "Treatise on the Church of Christ," that "various Romanists of note have held that the difference between us (the Church of England, and Church of Rome) is so small as to render a re-union of the churches by no means impossible,"—evidently himself concurring in the opinions of those "various Romanists of note." Another of these Episcopalian-papist theologians says—"The precedence of the Pope over other bishops in England and elsewhere, is a matter suspended and under abeyance, but that precedence is not to be denied. He (viz. the Pope) has certain legitimate claims, which may be settled when he removes existing impediments to our *acknowledging him.*" Those trifling "impediments" which still exist, will doubtless soon be removed, at any rate in the view of these Protestant-papists; and we may therefore expect to awake some morning, and find that the supremacy of his Holiness of Rome is formally acknowledged in the University and churches of Oxford; a place so long and so far famed for its alleged indomitable orthodoxy.

Once more, in one of the recent Oxford Tracts, a proposition is actually made by these Popish churchmen, to appropriate certain portions of the Romish Breviary to Protestant uses, in the conducting of public worship. One of the Collects so pointed out as adapted for use in Protestant places of worship, runs thus,—"Grant, O Lord God, that we, thy servants, may ever prosper in perpetual health of body and mind, and by the glorious intercession of the Blessed Mary, ever Virgin, may be delivered from present sadness, and enjoy eternal bliss." In accordance with this Collect, is one of the hymns of these Oxford divines, written by Mr. Keble, and addressed to the Virgin Mary. It reads thus—

Ave Maria! Mother blest,
To whom, caressing and caressed,
Clings the eternal child;
Favour'd beyond archangel's dream,
When first on thee, with tenderest gleam,
Thy new-born Saviour smiled.

Ave Maria! Thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For he, thy Son and Saviour, vows
To crown all lowly lofty brows
With love and joy like thine.

But the Virgin Mary is not the only saint to whom prayers and praises are to be addressed. Others are to share the honour—let me not be understood as here using lightness of speech—with her. Another of the Collects proposed to be transferred from the Popish Breviary to Protestant churches, or rather to be used in the service both of the Church of Rome and in that of the Church of England, is as follows:—"We pray that, by the deserts of both Peter and Paul, we may obtain everlasting glory."

Such are the views entertained by the Oxford Tract party, and in accordance with their Popish principles is their spirit. They denounce, like the Church of Rome, all who differ from them, as men who form no part of the church of Christ. Jacobites in politics, and intolerant in their religion, they would soon, I have no doubt, provided they had the power, rekindle the flames of persecution. I enter not on the subject of their theology controversially: that would not only be at variance with the plan of this work, but would occupy far more of my space than it would be wise to devote to

such a subject. I may be asked, have the doctrines in question made any great progress beyond the immediate sphere of the triumvirate who are so active in their efforts to disseminate them? They have, indeed, already made fearful progress in different parts of the country, and, as before stated, are now making rapid progress where they were before unknown. One of the largest churches in Brighton is crowded every Sunday to hear those doctrines preached by the Rev. Mr. Anderson; so is the church of Dr. Hook in Leeds. In fact, there are few towns of note to which they have not extended; nay, they have even reached obscure and insignificant places in the remotest parts of the kingdom. They are preached in small towns in Scotland. They obtain in Elginshire, which is six hundred miles north of London; and I found them myself in the heart of the Highlands of Scotland, when travelling there three months ago. Among the Scotch Episcopalians, indeed, I have no doubt these Popish doctrines will find special favour. Nor are they confined to mere Churches and Chapels of

Ease. As before remarked, they are advocated in the newspaper and periodical press. The "Morning Post" sustains the character of their apologist in London; and the "Liverpool Mail," the "Coventry Herald," and other journals identify themselves with them in the country. The Oxford Tract doctrines have even insinuated themselves into the House of Commons. There is, at least, one county member in the centre of England, who cherishes them with more than a parental affection, and who is most zealous in his efforts to inoculate others with them.

"It is a curious fact, that notwithstanding all the horror which the Tory newspapers of London affect to entertain of Popery, not one of them has yet ventured to hint a word of condemnation, either of the heterodox doctrines themselves or of the conduct of the parties inculcating them, which are now being disseminated in all parts of the country. "The Standard" has written, for a series of years, with surpassing zeal and ability, against the Popery of the Church of Rome: how happens

it that that journal has not adventured a single word in condemnation of the Popery which is now so rampant in the Church of England? Has the omission been accidental? Or is it the result of a fear to offend the new party, because they are powerful in a political sense? I can hardly think the latter is the reason, in the case of "The Standard," of the silence which has been preserved on this subject in its columns, though it may be the reason with other journals; for "The Standard" often fearlessly asserts its peculiar opinions regardless of what the party with whom it identifies itself may say or think. A memorable instance of this was afforded a few weeks since, in the case of Lord Durham and his Canadian ordinances. I confess I feel much curiosity to learn the cause of the unbroken silence which the editor of that journal has preserved on a question so deeply affecting the interests of the Church.

The circumstance connected with the spread of the pestilential heresies of the Oxford school which seems to have principally attracted the attention of those who feel interested in such

matters, is that of the Bishop of Exeter having openly espoused them. Knowing, as I do, more of the character of this prelate than most other persons, it does not at all excite my surprise, that he should mix himself up with the views and conduct of the Pusey, Newman, and Keble party. The simple circumstance of their reviving the obsolete doctrines—which I should have before remarked, is one of the leading articles of their creed,—of passive obedience and the Divine right, would have gone far to recommend these men and their views to Dr. Philpots. But the fact of their exalting the authority of the Church to such a degree as to set that authority above every thing else; nay, even—startle not, reader, while I write it—above that of Scripture itself,—was certain of insuring the immediate adherence of this prelate to the system; especially as it is notorious, that the Bench of Bishops is in his view synonymous with the Church.

Nature intended this haughty dignitary of the Hierarchy for a Roman Catholic. He would have made an excellent Pope. The

persecuting spirit of the Church of Rome would have been strikingly illustrated in his administration of her affairs. His conduct a month or two since, to the Rev. Mr. Head, affords a very tolerable specimen of the sort of authority which he would exercise over the inferior clergy, did they dare to disobey his high behests. His hour's "rebuke" of that worthy, but not sufficiently resolute clergyman, breathed a spirit of intolerance and harshness which none but the modern Laud could have displayed. Every sentence was a dagger which must have pierced the soul of his hapless victim. I, who have heard almost every speech of any importance which this imperious prelate has made in the House of Lords for the last five or six years, can easily picture to my own mind the merciless severity of manner, and yet—strange, if not contradictory, as it may seem—all the while under an assumed mildness and meekness of temper, with which the "rebuke" was administered. I can easily conceive how he luxuriated in the writhings of his prey while lacerating and tearing him to pieces. What a

melancholy spectacle it must have been, to see Mr. Head tamely submitting to all this, and the clergy of the diocese all looking on without daring to utter a word of sympathy with the sufferer, or of disapprobation of the relentless cruelty of the prelatic flagellator. In their hearts, they must have felt that sympathy; in their inmost souls they must have felt indignant at the harshness of their spiritual superior.

But, to return to the frightful prevalence of Popery in the bosom of the Church. Churchmen have been most prodigal of their reproaches of Dissenters on the ground of the alleged diversity of opinion which obtains among them, in consequence of their not being called on to sign any creeds or religious tests prior to their ordination to the ministry; and they have been no less liberal in their boastings of the pretended uniformity of faith and doctrine which, they say, obtains within the pale of the Establishment. It is a misrepresentation to say that there exists any serious diversity of sentiment among Dissenters; for though there are various denominations of Dissenters, almost all the

members of one particular body are as nearly as may be, at one in their religious views. But how stands the fact with regard to the Church? I have already shewn, as the best proof of the inefficacy of tests and creeds, that within her pale are to be found every variety of sentiment, every class of theological opinions which has an existence at the present time; and this, be it remarked, while, by their continuance in the Church, the parties holding these various views are practically declaring that they are believers in the doctrines of that Church. What is this, but to be daily and hourly proclaiming a falsehood? What is it but a continued attempt to practise deception on the public? In this particular case of holding and promulgating Popish views, the matter assumes a still more awful aspect; for the clergy of the Establishment are, when taking upon themselves their ordination vows, required to declare the Pope to be antichrist, and the Church of Rome the mother of harlots. Why do not the Oxford Tract party act like honest men, and detach themselves at once from a Church with whose articles and

homilies they are at variance on so many important points, and go over to that Church whose doctrines they have espoused? However much, in that case, we might pity them for falling into such errors, we would at least venerate their integrity and their high moral purpose; just as we did when Earl Spencer's brother, the Hon. and Rev. Mr. Spencer, seceded from the Establishment of England, and openly and unreservedly threw himself into the arms of the Church of Rome.

But possibly we may be told, that though the leaders of the Oxford party have only of late openly preached and otherwise promulgated their Popish views, they have not adopted those views since they became clergymen, but entertained them before their ordination. This will not be found to mend the matter. Why, in that case, did they enter the Church at all? Why take upon themselves ordination vows, utterly irreconcileable with their principles? Why not have commenced their priestly career in the Romish Church, or, if not going the full length with her, why not start as an independent

sect? It is just as blameable to sign articles or homilies expressive of opinions antagonist to the sentiments which a party actually entertains, as it is to continue to give one's practical sanction to a class of principles which he has in his own mind abjured, by remaining in communion with the body who profess and inculcate the principles so abjured. To me it appears, viewing the question in its moral relations, to be nothing but perjury either way.

I know that the defence which the friends of Dr. Pusey set up for him is, that he does not now, and never did believe that the Thirty-nine Articles contain any meaning at all. Were a Dissenter to characterise these articles as utterly destitute of meaning, we all know what a hue and cry would be raised against him, by the Church. May I also pause for a moment to remark, that a greater reflection could not be made on the memories of Cranmer, Latimer, and Ridley, and whoever else may have had a hand in drawing up the Thirty-nine Articles, than to charge them, in a matter of such solemn importance, with drawing up

so lengthened a series of perfectly unmeaning articles. Not less insulting is it to the Church to represent her as thus solemnly trifling with her clergy by extcrting from them an assertion, on their oaths, that they believe articles which, as "they convey no meaning at all," can contain no matter for one's faith. But this is a point which I willingly leave to Churchmen to settle among themselves. Let me simply ask Dr. Pusey, how it came to pass that he solemnly swore that he believed a given number of articles which contain no meaning whatever? Dr. Pusey must be aware that the object of subscribing the Thirty-nine Articles is to get a guarantee that the faith of the party so subscribing, is the faith, or what is supposed to be the faith, of the Church. As therefore those articles, according to his notions, convey no meaning at all, they could not express his faith, though he not only virtually, but in so many words, declared they did. He must be a dexterous casuist, indeed, who will satisfy any mind possessed of ordinary discernment, that in signing the Thirty-nine Articles, assuming

the hypothesis of his friends to be correct, Dr. Pusey was not guilty of more than mere jesuitical evasion—of something worse than tergiversation.

Others of the Oxford Tract school urge in justification of their conduct, that the new doctrines are not at variance with the articles and formularies of the Church of England. This is a positive insult to one's understanding. It is in effect saying, that Cranmer did not understand the meaning of his own words, when he assisted in drawing up the Articles and Book of Common Prayer. He was simple, or rather fool enough, to suffer himself to be burnt at the stake, because he could not formally assent to doctrines which were contained in the very creeds which he had drawn up! Such is the meaning virtually of a certain portion of the Oxford theologians. And what a reflection does this convey on the intellects of the noble army of confessors and martyrs, who cheerfully braved the horrors of the Smithfield fires rather than profess Popery! All these pleas for remaining in the Establishment are worse than contemptible. Were these men inspired with the fine

sense of honour which we often see exhibited in the conduct of mere worldlings, and which we ought in every case to witness in the conduct of ministers of the gospel, they would scorn to receive the wages, or to eat the bread of a Church which they are labouring with all their might to destroy, or, in other words, to consign over bodily to the Church of Rome.

What very seriously aggravates the evil is, that the pernicious doctrines disseminated by the new theological school of Oxford, are insinuated into the minds of thousands before they are aware of it. Who could expect to hear the doctrines of Popery inculcated in the pulpits or in the recognized publications of the Church of England? If people go into a place of worship belonging to the Church of Rome, and in so doing receive spiritual poison, they have themselves to blame. It is otherwise when they go into the places of worship belonging to the national Establishment. There they never suspect that any thing will be offered them but wholesome food. In the

former case the poison is labelled, in the other it is not.

One of the charges most frequently preferred by Churchmen against Dissenters is, that they have entered into an alliance with infidels and Papists, in their opposition to religious establishments. Who are the allies of the Papists now? Are they not to be found within the bosom of the Church herself? The Dissenters never entered into any formal alliance with the Papists. They never had the slightest religious sympathy with Roman Catholics; they merely acted with them as citizens of the state suffering under common grievances and seeking a common remedy. With the Churchmen of the Pusey school the case is quite the reverse: they are opposed to Roman Catholics in matters of politics, and yet they cordially fraternize with them in matters of religion. Which of the classes, Churchmen or Dissenters, are then the greatest abettors of Popery? There can be but one answer to the question.

It is a fact which ought not to be overlooked, that though there is a numerous and powerful

party in the Church, who are at this moment employing every means in their power to exclude the Roman Catholics from Parliament, and though the anti-Popish party in mere matters of politics, in that Church, succeeded in ejecting Sir Robert, then Mr. Peel, from the representation of the University of Oxford, because he concurred in the propriety of removing the civil disabilities of the Roman Catholics, there has grown up a party in the bosom of that very University, whom they cannot eject, though avowing and inculcating the rankest Popery. Could there be a greater argument against religious establishments than this? Could anything more clearly prove the anti-scriptural constitution of the Church of England? Or could anything more decisively show the superiority of the Dissenting system, than the fact, that were such deadly heresies to spring up in our churches, they would be strangled in an instant, by the parties with whom they originated or by whom they were adopted, being obliged either to abjure them, or submit to the other inevitable alternative of ejection. Thus, while

the Church in such a case has no remedy at all, Dissenters have an instant and infallible remedy in their own hands.

One other observation or two, and I quit the subject. It is a fact which ought not to be lost sight of, that the dangerous heterodoxies to which I have been adverting, are, so far as I have been able to learn, solely confined to the Church. I know not of a single instance in which even a lay Dissenter—among Dissenting ministers, I know there is no such instance—has been carried away by the Oxford novelties. Nor ought it to be forgotten, that when the wild extravagancies of the late Rev. Mr. Irving were brought before the public, the parties who adopted those outrageous notions, were almost exclusively, if not altogether, parties who belonged to either of the two national Establishments. The Irving heresies never insinuated themselves into our Dissenting places of worship. The Armstrongs and Owens among the clergy, and the Drummonds and Percevals among the laity, were all members of the Church of England. In

Scotland it was the same. From Edinburgh to Inverness,—and the heterodoxies of Mr. Irving did extend themselves as far north as Inverness,—every person, so far as I could ascertain, who embraced the new faith, belonged to the Church of Scotland. How is this to be accounted for? To my mind it appears very obvious. A national Establishment holds out peculiar inducements to men who are but imperfectly instructed in religious matters, to enter its communion. It is the religion recognised by law; it is the fashionable religion; and hence it is often embraced, or rather professed without due previous examination. The man, on the contrary, who identifies himself with the Dissenters, must do so from conviction only; and the amount of scriptural knowledge requisite to cause a person to join the ranks of Dissent, will in all probability, under the divine blessing, constitute a security against his adoption of such dangerous and unscriptural opinions as those to which I have been referring.

Most deplorable and humiliating is the spectacle which the Church of England at this

moment presents. A large party within her bosom are busily engaged in doing the work of the great enemy of souls. Mr. Binney has said, that the Church of England has destroyed more souls than she has saved. I would hesitate before concurring in that statement; but what between the death-like indifference she displayed to the interests of vital religion at a former period, and the ruinous doctrines which are now being disseminated through every possible channel, the amount of guilt for which she will have to account, must be frightfully great.

But what will the end be? No one can doubt that out of all this evil much good will be eventually educed. I think I can clearly see, as one of the results of what is now passing before our eyes, the extinction of the Church, and that at no distant day, as a national Establishment. A house so much divided against itself cannot stand. The Church must, through these schisms within her own bosom, crumble into pieces. It were, indeed, more than a miracle if she could long survive the contentions and divisions which now rage within her pale,

abetted as these are by the criminal conduct of many of the clergy, the coarseness and violence of her Gathercoles, and the haughty and overbearing manner of her Philpots. Verily, the greatest enemies of the Church are they of her own household.

In the meantime, the duty of the evangelical clergy, who mourn over the fearful heresies into which so many of the High Church party have fallen, is clear. It is not enough that they—and their number, I rejoice to say, is nearly 3,000—verbally protest against such pestilential doctrines; but they ought practically to protest against them by detaching themselves at once from the Church. This is the only effectual protest which they can enter against the soul-destroying heterodoxies of the Oxford Tract school. Of this we are certain, that myriads of her most pious laity will immediately detach themselves from her, and go over to the already crowded ranks of the Dissenters.

But as we are not only ourselves not to do evil that good may come, but if we can help it, not to permit evil to be done by others,

it is the bounden duty of all who value the truth as it is in Jesus, to join together in offering every resistance in their power to these deadly errors of the Pusey theology.

The only question is, how is this best to be done? I think it would be exceedingly injudicious to enter into formal controversy, either through the pulpit or the press, with the Oxford theologians: that would only be to give greater importance and a wider circulation to their doctrines. What appears to me to be the most advisable course for both the Evangelical clergy in the Church, and the Dissenters to pursue, would be to assign in their pulpit ministrations, and in those works of theirs which may issue from the press, a greater prominency than ever to the opposite, which is the Scriptural class of doctrines. The Oxford party preach up the authority of tradition, representing it in effect as superior to that of Scripture—I would dwell on the great Protestant doctrine, that the Bible, and the Bible alone, is the only authority in matters of religion. To the law and to the testimony, if they speak not according to it, it is

because there is no truth in them. The Oxford divines virtually prohibit the reading of the Scriptures by the laity—I would point my hearers to the command of Christ,—"Search the Scriptures." The Pusey school of theologians proclaim the doctrine of justification by faith to be practically obsolete—I would labour with renewed earnestness to impress on the minds of my hearers, that by faith only can men be justified. The Oxford party exclude the doctrine of the atonement by Christ—I would give that doctrine a prominence in my ministrations, exceeding any thing I had ever done before, although I take it for granted, it has always formed the leading feature in all evangelical ministrations. I would cause the walls of the church or chapel to resound with the great truth, that the cross of Christ is the only safe foundation for a sinner's hopes for eternity. The Pusey party recommend prayers for and to the dead,—I would dwell on the fact, that the moment a man dies, his everlasting destiny is sealed; and that there is no other intercessor in heaven than the Lord Jesus Christ.

This, it appears to me, would be a more judicious course to pursue, than to grapple formally in the way of controversy, with the Popish dogmas which are now being proclaimed from so many pulpits in the Established Church.

I have thus adverted at some length to the pestilential heresies of the Pusey school. It may be supposed I have been guilty of a digression in so doing. The digression is not so great as might at first be imagined; for these heterodoxies prevail to a very great extent in the churches of London, though not yet in all cases avowed; and therefore the matter comes within the scope of my plan.

Of late, there have been several instances of secession from the Church, on the part of her clergy; not, I believe, so much on account of the doctrinal heresies to which I have been adverting, as on account of objections which their consciences could not get over, to Episcopacy as a system. The most recent instance with which I am acquainted, of any clergyman who had thus detached himself from the Church, coming to London and settling here as a

Dissenting minister, is in the case of the Rev. Mr. Butler, now the pastor of the Baptist Chapel in Keppel Street. It is not, I believe, more than twelve or fifteen months since he, from conscientious scruples, resigned his situation as minister of St. Margaret's Church, Ipswich. I heard him preach one evening, in September last, in Keppel Street Chapel; and have no doubt, from the excellence of his matter, coupled with his earnest and impressive manner, that he will, ere long, greatly increase the church and congregation.

The Church of England has various organs in the London press, from the quarterly down to the twice a-week periods of publication. I have already referred to the "Church of England Quarterly Review," and "The British Critic," also a quarterly publication, as being the organs of the Oxford Tract party. I have also mentioned the "British Magazine," under the editorial management of Dr. Rose, as being, to a certain extent, in the interest of the same theological school. The "Christian Observer," also published periodically, is

thoroughly orthodox in its principles, and is conducted with a measure of ability worthy of that displayed in its pages many years ago, when, on this account, as well as on account of its sound theology and the piety which pervaded its pages, it was most warmly recommended and highly eulogised, by Mrs. Hannah More, Mr. Wilberforce, and others worthy of being classed among the greatest and best spirits of the age. The "Christian Guardian" is another monthly magazine devoted to the interests of the Church. It also, happily, sides with the evangelical party. "The Churchman," likewise a monthly, though formerly published once a-week, was, until within the last few weeks, under the editorial superinten dence of the Rev. Mr. Gathercole,—an individual, the very mention of whose name conveys the idea of a heterodox theology, with a coarseness of manner and a spirit of intolerance, worthy of the prelate who possesses the See of Exeter. "The Churchman" is now conducted by the Rev. Mr. Irons, of St. Peter's Church, Walworth, and son of the Rev. Mr. Irons, the

Dissenting minister in Camberwell. I have not seen it since it came into Mr. Irons' hands, and consequently do not know on what principles it is to be henceforth conducted; but, as Mr. Irons is the author of a volume of "Lectures on the Apostolical Succession," in which the mongrel divinity of the Oxford school is inculcated; and, as the volume in question is dedicated to Dr. Pusey, the head of that school,—there is every reason to fear that the "Churchman," under Mr. Irons' management, will be made a vehicle for the dissemination of the half Popish, half Protestant principles of the new sect. The Church has also a weekly organ, called the "Church of England Magazine," which is evangelical in its sentiments. Its matter consists, for the most part, of sermons of eminent divines of the present day, and of other reading of a practical kind. The Church has only one newspaper, "The Record," which is published twice a-week. Its principles are thoroughly orthodox; and it asserts them fearlessly, uncompromisingly, and with much ability. I am convinced it has contributed

largely to the spread of evangelical views in the Church.

I now come to the PRESBYTERIANS of London. They are divided into two classes—those in connection with the Church of Scotland, and those belonging to the United Associate Synod of that country.

The CHURCH of SCOTLAND does not prosper so well in London as might be expected, considering the number of Scotchmen who are settled in it. That number was estimated by the late Rev. Mr. Irving at 100,000. I believe it is now nearer 130,000. If this computation be correct, and I am sure it is not an exaggerated one, it is painful to think that there should not be a greater number of Scottish chapels in London, and that those which do now exist, should not be better attended than they are. The number of chapels in connection with the Church of Scotland is eight. They are, taking them geographically, Swallow Street Chapel, Piccadilly, the pulpit of which is filled by the Rev. Dr. Brown; Crown Street Chapel, Little Russell

Street, Covent Garden, presided in by the Rev. Mr. Cumming; Regent Chapel, of which the Rev. Mr. M'Moreland is the minister; Verulam Chapel, Kennington Lane, in which the Rev. Mr. Miller has laboured for some years; London Wall Chapel, Finsbury, the pastoral charge of which has been assumed within the last twelve months, by the Rev. Mr. Burns; River Terrace Chapel, Islington, which has also got a new minister in the person of the Rev. Mr. Lorimer; and St. Andrew's Church, Commercial Road, which has for a number of years been under the care of the Rev. Dr. Crombie. The most largely attended of these chapels cannot, as far as one may form an opinion of numbers from the evidence of his eyes, boast of a congregation exceeding 500, if, indeed, any of them are so well filled; while there are one or two of them in which the usual attendance is not more than 150. I am sure I exceed rather than fall short of the mark, when I estimate the average attendance at each of the chapels at 300. This, then, would give the aggregate numbers who attend the Scotch

chapels at only 2400, making but one in fifty-four of the Scottish population in London who attend a place of worship in connection with the established religion of their native country. It were well if the majority, or any considerable proportion of the remainder, attended any other place of worship; but such, it is affecting to think, is not the fact. I speak with much confidence, because I do so from an intimate acquaintance with Scotchmen and with the relative numbers of Dissenters and Churchmen in Scotland, when I say, that if I allow 3000 for those Scotchmen who attend other places of public worship, I am making as liberal an allowance as the facts will warrant. This, then, added to the number supposed to attend chapels in connection with the Church of Scotland, would only give an aggregate of 5400, or one out of every twenty-four Scotchmen, who observe the public ordinances of religion, This fact is the more painful to me, in consequence of my knowing from personal observation, how assiduously the great body of Scottish

parents labour to instil sound religious principles into the minds of their children.

The greatest increase which has taken place for the last few years in any of the congregations in London in connection with the Church of Scotland, or, indeed, I believe, in any other congregation whatever, has taken place in that of Mr. Cumming, of Crown Street Chapel. It is only about six years since this Rev. Gentleman was appointed minister of the chapel, and yet in that short period the congregation has trebled, and is still increasing. The members, I believe, have increased in a still greater proportion. Mr. Cumming has already done much good, and with his great talents, his decided piety, and exceedingly attractive manner of preaching, would have done still more, had he not within the last two or three years betrayed so marked a Tory bias in his politics, and been so frequent and fierce in his attacks upon the Dissenters. Mr. Cumming, like every other person, has an undoubted right to entertain any class of political principles which commend themselves to his mind; but no minister of the

gospel ought ever to introduce his politics into the pulpit. If he do, he is sure to impair his pastoral usefulness.

Here let me be distinctly understood. I do not make this remark in the case only of those ministers whose politics are tinged with a Tory complexion: I would as unhesitatingly and as unqualifiedly condemn the conduct of the preacher of the gospel, who would make his pulpit the vehicle of disseminating Liberal political principles, though with that class of principles, as many of my readers are aware, I have always identified myself. On the subject of the violent tirades, often breathing a spirit which is any thing but charitable, which Mr. Cumming is in the habit of uttering against the Dissenters, especially the Voluntaries, I say nothing but this—that putting the bad taste of the thing, in any circumstances, out of the question, he ought to have some consideration for the feelings of those Dissenters who, from a partiality to his preaching, attend on his ministrations; for I have heard him state, that he has among his regular hearers, I believe among his

members, Seceders,* Baptists, Independents, and other Dissenters.

While thus so liberal in his denunciations of the Dissenters, Mr. Cumming is a warm friend and strenuous defender of the Church of England. Is he singular among his brethren in the Church of Scotland ministry in London, in this respect? I regret to say, he is not. There is at least one of our metropolitan Scotch ministers, unless those who should be well informed on the subject are grievously mistaken, who most cordially sympathises with him in all he says against the Dissenters, and in all he urges in behalf of the Church of England. Let me, however, do the reverend gentleman to whom I refer, the justice to say, that he eschews such matters in the pulpit, contenting himself with assailing the Dissenters and heaping his eulogies on the Church two or three times a-week, as occasion offers, through the medium of the newspaper press. And, as if the labours of these two reverend gentlemen were not

* A very numerous body in Scotland, who have separated themselves from the Established Religion there.

sufficient in this way, Dr. Chalmers, the most distinguished minister in the Church of Scotland, must needs be brought from the other side of the Tweed, to co-operate with them by a series of lectures in the Hanover Rooms, condemnatory of the Dissenters, and commendatory of the Church of England!*

* Little were Dr. Chalmers' auditors aware, that the greater part of the lectures which he addressed to them, in the Hanover Rooms, consisted of matter which he had written, spoken, and printed years before. The Lecture, in particular, in which he was so prodigal of his praises of the "Dignitaries of the Church," was only a fragment, with some slight alterations and additions, of a sermon which I heard him preach five years ago, in Regent's Chapel, and which was afterwards printed in "The Pulpit," and sold for the "low charge" of three pence. To me it was a good joke, as I heard the old story repeated over again and given out as a tale which had not before been told, to think, that the Episcopalians should be paying the reverend gentleman fifty guineas--which is said to have been what he received for each lecture--for what they might have procured for three-pence. I made some observations in a popular journal on this sermon--now called a lecture—when the Doctor delivered it five years ago; and as much importance was attached to it by the friends of the Church, it may not be amiss to glance at a few of its positions here.

Dr. Chalmers' discourse was altogether an extraordinary production. It was extraordinary no less for the illustrations it contained of the reverend Doctor's positions on the subject, than for the positions themselves.

Well, we have heard of many strange unions, private and public; many extraordinary com-

Surprised as I am at the Doctor's notions on religious establishments generally, I am still more surprised at the ground he takes with respect to the Church of England. He says he feels "quite assured that if the wealth which is still in reserve for the elements or the rewards of an elevated scholarship be enervated, or even transferred to the support of the Church's homelier and humbler services, then will England cease to be that impregnable bulwark of orthodoxy, which she has heretofore proved, in virtue of her many ecclesiastical champions, among the nations of Protestant Christianity."

This is startling enough, without controversy: it is more extraordinary as coming from a clergyman of the Church of Scotland. I had thought that none but a bishop could have used such language: I could scarcely credit the fidelity of my auricular organs when the words first fell on them in Regent Chapel. The Doctor defends the English hierarchy as it is. His vision can discover no blemish either in the Church's constitution or working. It is not enough that she be allowed her enormous revenues; but those revenues must not be more equally distributed among her clergy. If any part of the Church's wealth, that is to say, the incomes of her bishops, be "transferred to her homelier and humbler services," then both the Church and religion will be ruined to a certainty: "England will cease to be the impregnable bulwark of orthodoxy she has heretofore proved."

There is something so very gross in this, that one scarcely knows how to grapple with it. Nor is it necessary that we should controvert the position at any length. There is something in every unsophisticated breast that rebels against the doctrine that "orthodoxy" can only be upheld by lavishing,

pacts; many singular alliances in our time; but of all the unions, compacts, or alliances, that we

year after year, some 10,000*l.* on an average, on each of twenty or thirty "dignitaries," as the Scotch divine calls them, for doing little, so far as the interests of religion are concerned; while the thousands of inferior clergy, who labour in their vocation "from morn to noon, from noon to dewy eve," scarcely get more remuneration than mechanics receive for their industry. That must be a suspicious "orthodoxy" which can only be supported by so gross and perpetual an outrage on all one's innate notions of moral right.

If the Scotch divine's position be true, that the enormous revenues of the Church of England—which in his vocabulary just mean the bishop's livings—are indispensable in their present unequally distributed state, for the maintenance of "orthodoxy," then it follows that there can be no such thing as "orthodoxy" in the Church of Scotland; for she has no dignitaries, no bishops, within her pale; while in the pay of her clergy there is no difference worthy of the name, when the comparative cheapness of living on the different glebes is taken into account. Does the Doctor not see the awkward predicament in which his arguments place the Church of his own country?

It were a bad look-out for the "orthodoxy of England" if its existence depended on the bishops. Had it been left in their keeping, had it depended either on their practical conduct or their "ponderous erudition," to use Dr. Chalmers' expression, it would have been long ago numbered among the things that were. The Rev. Thomas Scott, the best part of whose life was spent in an obscure curacy, worth little more than 50*l.* a-year, has done more for the "orthodoxy" of England, in Dr. Chalmers' acceptation of the term, than all the bishops that ever lived, put together.

have ever heard, that between the Church of England and the Church of Scotland, in a com-

The Scotch theologian not only defends, with knight-errant temerity, the revenues or wealth of the Church of England, but he vindicates, with equal boldness, in an after-part of his discourse, the indolence, or, as he calls it, "the *indulgence* of our established dignitaries." If Dr. Chalmers be consistent, he must be very severe in his condemnation of the Church of Scotland, inasmuch as she tolerates no idlers or drones among her clergy. And if he does blame her for having no wealthy or lazy "dignitaries" within her pale, why does he not at once come out from her, and join a Church which is so largely blessed in the idleness of its "dignitaries."

But I have not yet given the bishops credit for one half the merit to which, in Dr. Chalmers' apprehension, they may lay claim. Among other signal general services they have rendered the cause of "orthodoxy," is the particular one of "keeping from the borders of the Church both the Arian and Socinian heresies." This is new to me. Can the reverend gentleman be serious, when he insinuates that these "heresies" have not crossed the borders of the Church? Impossible. He must know that the Church of England numbers within her communion a host of Arians and Socinians. He must know that she has done so ever since she was a church. Nor can he be ignorant of the fact, that Arianism and Socinianism (particularly the latter) are at this moment making the most rapid progress within the boundaries of the Church. And if they are either to be expelled, or their further progress stayed, the "dignitaries ecclesiastical" are the last persons to whom we would look for such a consummation. They are notoriously much more tinctured with Arianism and Socinianism

mon opposition to Dissenters, is the most surprising. Union, compact, alliance, did I say,

than the inferior clergy. We think it scarcely admits of doubt, that a large proportion of the present bishops are Socinians.

The Doctor, who seems determined to give the English bishops credit for every thing, next informs us that they have distinguished themselves above all other men as the successful defenders of Christianity against the attacks of infidels. Here again the reverend gentleman speaks without book. I hold that not only the greatest number, but the most triumphant defences of Christianity, for which the Church can claim credit, have been produced, either by the inferior clergy or by lay members. It is a singular fact, too, and one which but ill assorts with the Scotch divine's assumed union of " orthodoxy" with the " ponderous erudition of bishops," that those of the bishops and clergy generally who have most distinguished themselves by their works on the evidences of Christianity, have belonged to the class of Christians to whom he applies the epithet of Socinian. Bishops Butler and Watson, and Dr. Paley, not to mention a host of others, are instances in point.

But so far from the bishops having any right to monopolize the credit of being the only defenders of our faith, I deny that the Church has any exclusive claims to such credit, even when she adds her clergy and lay members generally to her " dignitaries." Religion is, in this respect, under infinite obligations to the despised Dissenters; and here, again, though I make the admission with a sort of regret, chiefly to those whom Dr. Chalmers calls Socinians. It will suffice, in proof, to mention the names of Drs. Lardner, Leland, Leslie, and Priestley.

between the two national churches? I recal the words. The union, the compact, the al-

Dr. Chalmers, in the plenitude of his zeal to eulogize the English bishops as the great and only champions of Christianity, does great injustice to his own church. Who wrote the most triumphant exposure of the sophistry of Hume, in his Essay on Miracles? Was it not Dr. Campbell, of Aberdeen?—Who wrote the second best refutation of the errors of the infidel just mentioned?—Was it not Dr. Beattie, of the same place? And have not the clergy and lay members of the Church of Scotland, in various other instances, done themselves immortal credit, by their vindication of Christianity when vilified and misrepresented by infidels?

There is a distinguished minister of the Church of Scotland, whose name I have not yet mentioned as among those to whom Dr. Chalmers, in his blind admiration of the Bench of Bishops, does an unpardonable injustice. And who does the reader suppose that clergyman to be? He is none other than the worthy Doctor himself; for no one, without question, since the appearance of Paley's Evidences, has produced so masterly a work in defence of Christianity, as Dr. Chalmers; which work, as most of my readers are aware, first appeared in Brewster's Encyclopedia, but has been since published, and gone through many editions, in a separate form.

And yet the Doctor and all the other persons, not belonging to the Bench of Bishops, whose names I have mentioned or referred to, have not only not had the "advantages of wealthy endowments," but have not had that "leisure" which he considers indispensable "to vindicate the substance of our faith;" for such of them as were ministers of the gospel had their weekly pulpit labours to perform, and such of them as were not, had the duties of their several professions to attend to.

liance is, like Irish reciprocity, all on one side. It is all on the side of the Presbyterian esta-

Dr. Chalmers' discourse proceeds throughout on the assumption, that the "ponderousness" of a clergyman's erudition and the soundness of his faith, are altogether dependent on the extent of his "endowments" and the amount of his "leisure." It follows, according to the Rev. Gentleman's hypothesis, that the Archbishop of Canterbury, having at least fifty times as much "leisure and wealth" as the average run of the inferior clergy, must be fifty times as erudite and orthodox as any and every one of that body.

Seriously, I had not believed, until the conviction was forced upon me—first by the testimony of my ears, and afterwards by that of my eyes—that Dr. Chalmers came under the category of those referred to by Pope, when he says,

" 'Tis from high life high characters are drawn,
A saint in crape is twice a saint in lawn," &c.

Dr. Chalmers, in an after-part of his discourse, repeats the position, that the bishops are the great bulwarks of Christianity. It were a waste of time, and an implied censure on the understanding and intelligence of my readers, to controvert the assumption at greater length than I have done. The Doctor, if he know aught of public opinion on the subject, either in or out of the religious world, must be aware that that opinion is, that if Christianity had no better props than the bishops to support her, she must have long since gone to the wall. Positive good they, as a body, are perfectly innocent of ever having done revealed religion. I wish we could acquit them of having done it much actual mischief. The doctrines of many, and the lives of still more of them, have, I apprehend, done greater injury to the cause of Christianity

blishment. That establishment seeks to embrace Episcopacy with a truly sisterly affection; but the latter rejects the tendered embrace. The Church of England considers the Scottish Presbyterians, though she may avail herself of their aid in this the hour of her emergency, in no other light than as Dissenters; she unchurches all the members of the Presbyterian establishment at one fell swoop. Can the clergy of the latter State religion be ignorant of this fact?

Alas! alas! that the hostility of so many of the ministers of the northern religious Establishment, towards the Dissenters, should thus induce them to fawn upon and uphold to the utmost of their power, the ecclesiastical Establishment of England, with all its great and

than the combined assaults of Voltaire, Hume, Gibbon, and Paine, and the nameless lesser fry of avowed infidels.

On the unseemly and anomalous spectacle of a clergyman of the Church of Scotland going so far out of his way to become the indiscriminate and zealous apologist of a church that differs in so many respects, and on matters of so great importance, from his own; on this unseemly and anomalous sight, it is not necessary I should make any remarks. It has only to be seen to inspire in every breast, be the sentiments of the individual what they may, a feeling which I need not name.

manifold corruptions! Can they have forgotten the light in which their forefathers regarded Episcopacy, and the persecutions they endured at the hands of Laud and other prelates of the English Church? Can they have forgotten the noble stand which the Covenanters and Cameronians made against both Church and State, when it was attempted to force Episcopacy on Scotland as the established religion of the country? I appeal to these Church of Scotland apologists for the Church of England, whether, in early life, they did not, times without number, rise from the perusal of the record of the noble resistance made by their forefathers to the attempted imposition of the yoke of Episcopacy upon them, with mingled feelings of indignation at the tyrannical and inhuman proceedings of the creatures of Laud, and of admiration of the more than heroic conduct, the almost supernatural deeds of bravery which the poor simple Scottish peasantry, knowing nothing of the science of arms, and having a horror of war, achieved in their

opposition to Episcopacy, and in their assertion of the inalienable right of every man to worship God according to the dictates of his conscience? Ejected from their accustomed places of worship, they went out in thousands, with their swords in their hands and their Bibles in their pockets, and stationing themselves on the face of their heath-clad hills, there heard the truths of the gospel preached, and caused the adjoining valleys, as if vocal, to resound with the praises of their God. How many mountains and how many moors in Scotland, can still be pointed out as having been hallowed by the worship which our forefathers, when they durst not enter a house made with hands, there offered up to their Maker! How often, when the Scottish peasants of the seventeenth century had no other canopy but that of the heavens, and no other seat but the green sward or the mountain heath, did they sing in the expressive, though somewhat inelegant psalmody of their own church, the forty-sixth psalm,—that psalm which cheered and sus-

tained Luther in all his trials, troubles, and dangers,—beginning with

> " God is our refuge and our strength,
> In straits a present aid;
> Therefore although the earth remove,
> We will not be afraid."

I hold that the annals of the world do not furnish an instance of such truly noble and heroic conduct as that which the Scotch Presbyterians of the seventeenth century displayed when exposed to the relentless persecutions of Episcopacy. To no man will I yield in my admiration of the character and conduct of the Puritans and Nonconformists of England; but I do say that their sufferings on account of their attachment to their principles, were unworthy the name compared with those endured by the Covenanters and Cameronians of Scotland. Among the rugged mountains and the bleak moors of their native country; exposed to hunger and cold, and comparative nakedness, did they, rather than renounce their religion, wander about, hunted like so many wild deer by

the Claverhouses and other myrmidons of Laud, and the votaries of that persecuting Episcopacy which it has of late become so fashionable with certain Scotch divines to laud to the skies. Yes, the Presbyterians of Scotland in the seventeenth century, thus took joyfully the spoiling of their goods—endured reproaches and privations of every kind—and even manured the land with their blood, in their resistance to Episcopacy. In their noble struggle in the cause of civil and religious liberty, which struggle lasted, without one hour's intermission, for the long period of twenty-eight years, upwards of 10,000 of their number perished.* And ten times that number were ready to sacrifice, as they did peril, their lives in defence of the great principle of every man's right to worship his

* A new work on the "Life and Times of Archbishop Sharp," is announced for immediate publication, by Mr. Stephen, author of several interesting works on ecclesiastical and other subjects. From Mr. Stephen's habits of patient and extensive research, and from the impartiality he has shown in previous works, treating of matters of ecclesiastical history, we may expect, in his forthcoming volume, much new information regarding the religious persecutions which the Scotch Presbyterians endured in the seventeenth century.

Maker according to his conscience. A few months ago, I visited the hallowed spot in Perthshire, where their last battle with Prelacy was fought; and where Lord Dundee was slain. I shall not attempt to give expression to my feelings as I gazed on the consecrated field. Their noble resistance to Episcopal tyranny was crowned with complete success, and since that time every man has been allowed, without molestation, to worship God as he pleaseth. Had they fawned on and played the spaniel to Prelacy, as many of their descendants are now in the habit of doing, none of the latter would ever have had a Presbyterian pulpit in which to stand up. They would have had Episcopacy to their hearts' content.

The ancestors of these Scottish clergymen regarded Episcopacy with quite as great a horror as they did Popery itself. They looked on both religions as having originated from the same source, and as having the same tendency. They never spoke of the Church of England in any other terms than as "Black Prelacy." Could they have anticipated that in little

more than 150 years, their descendants would have cherished and spoken of this Prelacy as a sister church, how would it have grieved their noble spirits,—their holy souls! The descendants of Samuel Rutherford,* John Renwick, Alexander Peden, and hundreds of others I could name, strenuously defending and warmly eulogising "Black Prelacy!" "Tell it not in Gath: publish it not in the streets of Askelon."

But to return to the Scotch chapels in

* Let me here recommend to my English readers of divinity, the Letters of this singularly gifted and pious minister of the gospel; for I believe they are almost unknown in this country. Blended with sound general views of evangelical truth, there is in these Letters a depth of spiritual experience, which I have no hesitation in saying, I have rarely, if ever, met with in any other uninspired book. Willison, in his "Afflicted Man's Companion," mentions the case of a minister of the gospel, who stated on his death-bed, when recommending these Letters to a friend, that there would be found in one letter, that, if I remember rightly, to Mr. John Meine, a greater amount of sound divinity than would be found in other large volumes on religious subjects. In this remark I concur, though the letter only occupies a page and a half. A new edition of these Letters was published a few years ago, in two volumes, with a glossary explanatory of Scotticisms, by Mr. Baisler, of Oxford Street.

London. The ministers belong, in every instance, to the Evangelical party in their own church. That indeed follows as a necessary consequence of the congregations having the exclusive right of appointing their preachers. I never knew an instance, and I believe the annals of the Church of Scotland do not furnish one, in which any clergyman not entertaining evangelical views was chosen as their minister, by any promiscuous congregation. I do not think the ministers of the Scotch Church in London, are so strict in their admission of persons to the communion table, as are their evangelical brethren on the other side of the Tweed. My opinion is, that in such a place as this great metropolis they ought, in this respect, to be more particular. I simply throw out this suggestion without dwelling on it.

The other class of Presbyterians in London are connected with a very numerous and rapidly increasing body in Scotland, called Seceders. This denomination received, or rather took to themselves, the appellation of Seceders, in consequence of their having se-

ceded from the Established Church in Scotland. It is now about one hundred years since this secession took place. The separation arose from the circumstance of Mr. Ebenezer Erskine, minister of Stirling, having in 1732, preached a sermon before the clergy belonging to the Synod of that place; in which sermon he denounced the law of patronage as unscriptural, and made some very severe remarks on the conduct of the ecclesiastical courts in forcing on the parishioners of Scotland, contrary to their expressed wishes, the clergymen whom patrons appointed to vacant churches. In the same sermon he pointed out and condemned in the most unqualified terms, other abuses in the discipline, and heterdoxies in the doctrines, of the Scottish Church. For his temerity and boldness, Mr. Erskine was censured by his reverend brethren constituting the Synod of Stirling, and ordered to be rebuked at their bar. Against their vote of censure and sentence, which was carried by a majority of six, he appealed to the General Assembly; and in so doing was backed by three

other ministers, who expressed their approbation of his conduct and made common cause with him. The General Assembly affirmed the decision of the Synod of Stirling, and Mr. Erskine and the other three ministers, refusing to retract or to submit to be rebuked, were deprived of their livings, and excommunicated from the church. The names of Mr. Erskine's companions in this resistance to the authority of the church, were Mr. Ralph Erskine, his brother; Mr. Fisher, and Mr. Moncrieff. They immediately began preaching on the voluntary principle, and being soon joined by other popular preachers, formed themselves into a new body under the name of Seceders.

There are four congregations in London belonging to this class of Presbyterians. One of these is in Well's Street, Oxford Street, and was for about fifty years under the pastoral superintendence of the late Rev. Dr. Waugh. The present minister is the Rev. Mr. Redpath. There is another congregation in Oxenden Street, Coventry Street, for many years under the

pastoral charge of the late Rev. Mr. Broadfoot, but now under the spiritual care of the Rev. Mr. Archer. The third congregation belonging to this body, meets in Albion Chapel, Moorfields, and is ministered to in divine things by the Rev. Mr. Young. The numbers that attend these three chapels are pretty nearly equal. The lowest is not under 300, and the highest is not more than 450. The other congregation belonging to this body is that which meets in Finsbury Chapel, of which the Rev. Alexander Fletcher is pastor. I am aware that Mr. Fletcher's connection with the Seceders of Scotland has, in name, been broken off for some time, but I know from the verbal testimony of some of the Secession ministers themselves, made to me when in Scotland about three months ago, that a general desire exists among that body, that advances should be made to him with the view of getting him to rejoin their communion. Mr. Fletcher was an ornament to the Seceders, as he would be to any denomination of Christians. His congregation is large. I should think the aver-

age attendance is not under 1500. Mr. Fletcher's is the only Scottish place of worship in which the English hearers are numerous. I should suppose that at least one-fourth of his audience consists of persons of English descent as well as of English birth.

The Seceders were not in the first instance, nor for many years after, opposed to religious establishments. Their great objection was to the law of patronage. Now, however, they are almost to a man opposed from principle to religious establishments. Perhaps fully three-fourths of the Voluntaries of Scotland consist of Seceders. And with an indomitable spirit and a vigorous arm, are these Voluntaries carrying on the war against religious establishments. They have given the Church of Scotland such a fright as she never experienced since the time of the Stuart dynasty, when the attempt was made to force "Black Prelacy" on the people of that country.

I now come to the WESLEYAN METHODISTS; and in selecting them immediately after the

establishments of England and Scotland, I may mention that my reason for doing so is, that they claim a closer connection with the Church of the former country, than any of the other denominations of Dissenters. The Wesleyans divide London into six districts. In the first or western circuit there are nine chapels; in the second, or City Road circuit, there are fourteen; in the third, or Spitalfields circuit, there is only one place of worship; in the fourth, or Southwark circuit, there are three chapels; in the Lambeth circuit, forming the fifth, there is but one chapel; in the Hinde Stteet, or sixth circuit, there are twelve chapels. The Wesleyans have also a chapel in Deptford, and another in Hammersmith; making the entire number of Wesleyan places of worship in the metropolis and its suburbs, thirty-two. The number of members in London belonging to the Wesleyan body, is close on 12,000. As regards the numbers who are not members that attend their places of worship, we have no correct data which could enable us to form a confident conjecture. Supposing the members, which is by

no means an improbable supposition, to constitute one half of the congregation, that would give the aggregate attendance at the Wesleyan chapels in London and its suburbs, as 24,000.

The Wesleyan Methodist ministers in London, as every where else, are a most laborious and zealous body of men. They are remarkable for their self-denial, and for the frequency and familiarity, where practicable, of their intercourse with their people. There can be no question that here, as in the manufacturing districts and collieries of England, they have been the means of doing great good among the lower orders of the population; for their congregations chiefly consist of the humbler classes of society.

In several of the Wesleyan Methodist congregations in the country, there is occasionally a good deal of excitement during the services, especially if the party praying or preaching be zealous and animated in his manner. In such cases a continued succession of "Amens," and other ejaculations are heard from numbers of those present. I never witnessed more than

one such scene in any of the Wesleyan chapels in London, and I believe such manifestations of feeling are happily rare in the metropolis. The scene to which I refer as having witnessed in a Wesleyan chapel in London, was one which I shall not soon forget. It was exhibited in Great Queen Street Chapel one Sunday evening in the end of July last. The Rev. Mr. Dawson of Leeds, a very excellent and pious man, but one who is possessed of some peculiar if not eccentric notions on the subject of experimental religion, had preached on the evening in question. When the sermon was over, he descended from the pulpit, and stationing himself in the clerk's* desk, got up a scene of which it were impossible by any description to convey any adequate idea to the minds of those who did not witness it. The services resolved themselves into the same kind, apart from the excitement, as are usually observed at prayer meetings. Mr. Dawson having called on one of the persons in the vicinity of the pulpit to give a word of prayer, and the party appealed to having at

* In Scotland called the Precentor.

once complied with the Rev. Gentleman's wishes, the latter immediately set the congregation a-going by the energy with which he every eight or ten seconds pronounced the word "Amen." Hundreds joined at once in responding to every distinct petition of the party offering up the prayer, not only by loudly exclaiming "Amen," but by uttering ejaculations of considerable length. For example, the individual praying, referring to a particular Wesleyan minister, made use of the petition, "O God, hear him and bless him," when in addition to a simultaneous shout, from perhaps a hundred persons, of "Amen, amen, amen!" one man exclaimed in a stentorian voice, "God *will* hear him; God *will* bless him;" while Mr. Dawson, as if responding to the exclamations of the latter, shouted aloud, "O yes, yes, yes!" Several persons prayed in this way in succession, and similar exclamations, accompanied with deep groans, were uttered during the whole of the time. Many hundreds worked themselves up into such a state of excitement as to impart to their arms and bodies a constant

motion. But in this respect Mr. Dawson himself, not content with setting the example to the congregation, which, I should say, consisted of at least 2500 persons, far surpassed every one around him. He threw his body backwards and forwards, suddenly placed his elbows on the desk and buried his face in his hands, and as suddenly started up and resumed a perpendicular position. At one time he violently wrung his hands and shut his eyes, all the while, be it remembered, giving utterance to various loud exclamations: at another time he seized the hair of his head with such an energy, and with both hands at once, that the wonder was he did not tear it out by the roots. This scene was kept up for a full hour, during which time the deepest feeling was depicted in the countenances of many who did not join in the thing either by audible exclamations or by bodily gesticulation. At length Mr. Dawson, literally exhausted from the violence of his physical exertions, gasped out, on the conclusion of a particular prayer, "Oh, I must give in! I can hold out no longer!" Four

lines of a hymn were then sung; the blessing was pronounced, and in two or three minutes after the close of the scene, the congregation were dismissed. Will it be believed, that notwithstanding the intensity of the excitement displayed by the congregation but a few minutes before, the impression had been so evanescent, as that some of the admirers of Mr. Dawson, immediately on getting outside, were heard to make the remark in the coolest manner, "Oh, Mr. Dawson is just the old man." One who had witnessed such a scene and did not know that such ebullitions of the feelings are always but temporary, would have supposed that those at least who had taken a part in that scene, would have gone home in the most serious frame of mind, and continued in that frame during the whole of the evening.

Let me here distinctly state, that so far from exaggerating the scene I witnessed on the evening in question in Great Queen Street Chapel, my description of it falls far short of the reality. I appeal to any of the 2,500 persons who were present, whether the fact be not as I have stated.

And now let me ask, What would the late Dr. Adam Clarke have thought of such a scene had he been present? What would the late Samuel Drew, a man who blended the deepest piety with the soundest discretion, and with whom it was my happiness to have an intimate correspondence for some years before his death; what would he have thought had he witnessed such an exhibition? Or what did the Rev. Dr. Jabez Bunting, or the Rev. Mr. Jackson, the editor of the Wesleyan Methodist Magazine think of it, when they first heard of the circumstance? for I presume that as such a thing is so unusual in Great Queen Street Chapel, intelligence of it must have reached their ears. I much fear that, however well-intentioned the parties may be who get up and assist in such scenes, they are not attended with beneficial results.

Far different was the sight which I witnessed two or three months afterwards, in the same chapel. I allude to the ordination which there took place five or six weeks ago, of ten young men*

* These young men had all been a longer or shorter time at the new Wesleyan Theological Academy, under the president-

to the work of the ministry, prior to their quitting their native country in the capacity of Christian Missionaries to various parts of the heathen world. One after another, did these interesting young men rise up and give a clear, an unvarnished, and a most satisfactory account of the circumstances under which they were brought to a saving knowledge of the truth as it is in Jesus, and of the dealings of Divine Providence in leading them to adopt the resolution of devoting themselves to the work of the ministry in the far distant and dark places of the earth. It was a solemn and impressive sight. Among the vast concourse of persons present on the occasion, there was not one who had been made a partaker of divine grace, whose soul did not ascend to heaven in prayer for those who had thus publicly consecrated themselves to the work of the Lord.

I may be pardoned if I here go out of my way to mention, that there is one feature in

ship of the Rev. Dr. Jabez Bunting, an institution which promises to be of the greatest benefit not only to Wesleyanism, but to true religion generally.

the Wesleyan Methodist system which has always struck me as one of the deepest interest. I allude to that standing order in their rules for the regulation of worship in their congregations, which enjoins them to close the old and commence the new year by a series of devotional exercises in their chapels. I have gone on some such occasions to Great Queen Street Chapel, where I have been struck with the vast assemblage present. I should suppose that usually there are about 3000 persons in the chapel. Though the body be confined to the chapel, the mind at such a time ranges over the length and breadth of the Christian world, and thinks of the 1,500,000 of persons who are similarly employed though scattered throughout the four quarters of the globe. This is a thought which forces itself on the mind at any period of the services, from entering the chapel till quitting it; and it is a thought of a very solemn and interesting nature. But by far the most solemn and interesting reflection which can occur to one's mind at such a season —apart, of course, from the thoughts which

more immediately refer to the Supreme Being and one's own soul—is that which arises when the old year is within a few minutes of being swallowed up by the eternity that is past, and when the entire congregation, at the request of the minister, hold down their heads and remain in silent communion with their Maker until the clock strikes twelve. What could be more solemn than the thought, that at the very same moment there are myriads of immortal souls on earth, all occupied with the same ideas — all influenced by the same feelings — all breathing the same spirit — all ascending in devout supplication to the throne of the same God! That, indeed, is an exemplification of the communion of saints, which I believe has no parallel on earth. Physically they are scattered up and down the world; seas and oceans, and continents divide them; but there is as close a union of their spirits as if they were all brought into bodily contact together. Who could help reflecting, on such occasions, on the unity of feeling and purpose and employment,

which will exist through all eternity among the ransomed throng in glory?

In Great Queen Street Chapel the singing is led by an organ; and a considerable portion of the Liturgy of the Church is used. I do not know any other Wesleyan Chapel in London in which there is either an organ, or where any portion of the forms of the church are observed.

The Wesleyans have two periodical organs of their views in the metropolis. One is the "Wesleyan Methodist Magazine," established by the great founder of that system, under the title of the "Arminian Magazine." It has now been considerably more than half a century in existence. Its circulation is immense. I do not know what it is at present; but some time ago it was nearly as high as 20,000. It is conducted by the Rev. Mr. Jackson.

The other organ of Wesleyanism is the "Watchman" newspaper published weekly. It was established three or four years ago, and is said to be under the influence of Dr. Jabez Bunting, though conducted by another gentleman. Its circulation is between 2,000 and 2,500.

There are two other branches of Methodists holding the same doctrinal views as the Wesleyans, though not in communion with that body. The one class are called the Primitive Methodists, and the other the New Connexion. The great peculiarity of the first class is their partiality to female preaching, exhortation, and prayer, in public; and the importance they attach to appearing in a plain primitive kind of dress. They are also for the most part exceedingly zealous, and so partial to violent excitement in public worship, as to cause them in many cases to be regarded as "Ranters." The Methodists of the New Connexion had their origin in the secession of a considerable portion of the Wesleyans from that body, because the conference held at Leeds in 1797, refused to allow the people to have any controul in the management of the chapels belonging to the society. They wished that the laity should have the same voice in these matters as the preachers; but the Conference determined to continue the controul in the hands of the preachers exclusively. The number of chapels in London, belonging to these

two bodies conjointly is about 30. Perhaps the average attendance in these places of worship is about 200; making the aggregate number of these persons in the metropolis, about 6000.

The INDEPENDENTS next claim my notice. They are a body too well known to require any statements respecting their origin, progress, or opinions, either on the subject of doctrine or church government. The great majority of those excellent men, generally known by the designation of Puritans, were Independents. The number of the latter have of late greatly increased in London as well as in the country; and they are still rapidly on the increase. The number of chapels in the metropolis avowedly Independent, is 112. There are several other places of worship which are to all practical intents and purposes Independent, and in which pastors officiate who were educated at Independent colleges, and have all their lives identified themselves with that denomination, but which, having been built by other denomi-

nations of Dissenters are not classed among the Independent chapels. The Tabernacle in the City Road, and Tottenham Court Road Chapel, are instances in point. These chapels were built under the auspices of the Rev. Mr. Whitefield, and strictly speaking belong to that denomination of Methodists; but for more than half a century their pulpits have been filled by Independent ministers. And where could a more rigid Independent be found than the present pastor of the congregations meeting at these places? Dr. Collyer's chapel, at Peckham, affords another illustration of the same fact. The doctor and his people are usually classed among the Presbyterians, though more thorough practical Independents are not to be met with. I will mention one, and only one more case of a similar kind, which is that of Surrey Chapel. Ostensibly the people worshipping in this chapel belong to the Countess of Huntingdon's connexion, but every body knows that the Rev. Mr. Sherman, their present pastor, is a rigid Independent, and that the great body of the congregation are equally attached

to the views of church government indicated by that term. I believe the number of congregations which are practically Independent, though in name connected with some other body, is about 20. If then 20 be added to 112, that will make the entire number of Independent Chapels in London, 132.

Though Independent places of worship in London are for the most part considerably smaller in their external appearance than the Churches, they are so arranged inside as to contain a much greater number of hearers than churches of the same length and breadth do. And taking them as a whole, it must be admitted by all who are acquainted with the subject, that they are better filled than the places belonging to the Establishment. If churchmen should ask me, can I instance any Independent chapels that are as well attended as the places of worship in which the Rev. Mr. Mortimer, the Rev. Mr. Dale, the Rev. Mr. Melville, the hon. and Rev. Baptist Noel, and two or three others officiate,—I answer unhesitatingly, I can; and I at once refer to

Surrey Chapel, to Craven Chapel, to the Rev. Dr. Reed's chapel, Commercial Road; to the Rev. Dr. Fletcher's chapel, Stepney; to the Rev. Mr. Blackburn's chapel, Pentonville, and various others I could name. If upwards of 2500 habitually attend the ministrations of Mr. Mortimer, more than that number statedly hear the gospel from the lips of Mr. Sherman. If Mr. Dale can boast of an average attendance in St. Bride's of about 2000, Mr. Leifchild can boast of an attendance in Craven Chapel exceeding that number by at least 200 or 300. If Mr. Melville computes the worshippers in Camden Chapel, Camberwell, at the same number as Mr. Dale, namely, 2000, Dr. Andrew Reed can safely say that the average attendance in his chapel is still greater. If the number of Mr. Noel's hearers be 1700, both Dr. Fletcher of Stepney, and Mr. Blackburn of Pentonville, can state with confidence, that the average attendance in their places of worship is nearer 2000 than 1700. And so great is the superiority as to numbers in the majority of the remaining In-

dependent chapels, as compared with the attendance in the churches and chapels belonging to the Establishment, that I feel assured I am doing no injustice to the church, when after allowing her 500 overhead as the number of persons attending the places of worship in her communion, in London, I give 600 as the average attendance in Independent chapels. Assuming, then, the average number of hearers in each Independent place of worship in the metropolis, to be 600, that would, according to the aforementioned number of chapels belonging to that body, give the number of Independents in London, at 79,200.

The greatest number of grown-up persons I have ever seen in a place of worship, is about 4000. This was in Surrey Chapel, three or four years ago. The Rev. Mr. James of Birmingham was preaching on the occasion, and so struck was he with the appearance of the immense concourse of persons present, that when he rose up to pray, the first words he made use of—and most impressively did he utter them—were, "Lord have mercy on the vast mass of

immortal souls now assembled before Thee!" I have seen from 3000 to 3500 adults in the Rev. Alexander Fletcher's chapel, when it was known beforehand that he was to preach a funeral sermon, or a sermon on any other topic possessing peculiar interest. I should here observe, that Mr. Fletcher's chapel is the most commodious place of worship in London, being seated to contain about 150 more than Surrey Chapel, which is the next most commodious of all the London chapels. Speaking of the largest number of persons I have seen at one time in a place of worship, I must not omit to mention, that in Mr. Fletcher's chapel I have seen, every Christmas morning, for the last five years, 5000 children, and from 2500 to 3000 adults, making from 7500 to 8000 persons altogether. Mr. Fletcher, I should here remark, always preaches on Christmas morning, except when the day happens to be on a Sunday, to children; on which occasions the scholars from almost every Sabbath School in the metropolis are, attended by their teachers, invariably present. Perhaps I am right when I say, that on

no other occasion, in the history of the Christian church, was there ever such a number of persons congregated together in a place of worship. Certainly I have never witnessed so truly interesting a sight. Who could hear with feelings unmoved, 5000 young immortals simultaneously engaged in singing the praises of their Maker and Redeemer, in hymns suited to their circumstances and prepared for the occasion? And who could witness without a thrill of emotion passing through his breast, the little eyes of this vast throng of children fixed on the preacher from the beginning to the end of the sermon? Of all the ministers I ever heard, Mr. Fletcher is the most successful in arresting and keeping up the attention of a youthful audience. I have said in private, and I here repeat it, that in addressing a juvenile auditory, Mr. Fletcher is, in prose, what Dr. Watts was in poetry. Dr. Watts' hymns for children are unrivalled; so are Mr. Fletcher's sermons. As a proof of his singular powers in adapting himself to the capacity of the young, I may mention that I have known him on

several occasions divide his sermon into five or six heads, and subdivide those heads into as many particulars, and then, after the conclusion of the discourse, have heard scores of the young innocents, when questioned with that view, repeat simultaneously every one of those heads and particulars, with the leading ideas contained under each of the latter. Who shall estimate the vast amount of good produced through the instrumentality of Mr. Fletcher on such occasions? Eternity alone shall fully disclose it. Never did the world exhibit a more truly interesting moral spectacle than does Finsbury Chapel on the morning of a Christmas day.

Among the metropolitan Independent preachers, there is a wonderful unanimity of opinion on all matters of doctrine. They are almost all moderate Calvinists. I need hardly say they are all evangelical. They systematically assign, in all their ministrations, a peculiar prominency to the distinctive doctrines of the gospel. The Cross is the grand theme of their preaching: it is brought forward with a greater or less prominence in every sermon they deliver.

On minor points there is necessarily some slight diversity of sentiment among them, as there is among every other class of Christians here and every where else. For example, the Rev. Caleb Morris, the successor of the late Rev. George Burder, of Fetter Lane Chapel, holds the somewhat peculiar opinion, that the world will last for some hundreds of thousands of years—if not for a much longer period,—after Christianity has become the universal religion. This seems to be a favourite notion of Mr. Morris; for I heard him give utterance to it in the pulpit twice in the course of a few months. I am aware there have been some distinguished divines of a former period, who have held essentially the same opinion as Mr. Morris. They grounded the notion on the supposition, that we ought to interpret each day of the 1000 years spoken of in the Bible as the period of the millenium, as intended to signify a scripture year, which, as many of my readers are aware, consists of 360 days. This would consequently extend the duration of the millenium to 360,000 years. Drs. Hartley,



Priestley, and others, were of this opinion. I have never, however, heard Mr. Morris give utterance to anything which could lead me to suppose that he has adopted this notion regarding the millenium. I rather think, from what I have heard him state, that he grounds his theory of a very protracted existence of the world on the goodness of God, and his desire to display his grace and glory through the atonement of Christ, more fully and to a greater number of persons, than could be done on our globe, were the popular hypothesis that the world will be of a comparatively short existence, the correct one. Mr. Morris, who is in some respects an original thinker, also holds, or very lately held, the peculiar opinion, that ministers of the gospel in this country, ought not to spend their whole lives in discharging the duties connected with one pastoral charge; but that, after being a certain time the ministers of one church and congregation, and having brought them into a prosperous state, they ought to relinquish their charge, and go out to heathen countries, or other places spiritually

destitute, and seek to convert sinners and form churches there.

There may, though unknown to me, be other pastors of metropolitan Independent churches who hold peculiar opinions on other minor or speculative points, but as regards matters of doctrine, the unanimity of their sentiments is wonderful.

In the forms of conducting public worship, there is the same unanimity of practice. They all begin, with the exception of the few who use the Liturgy of the Church, so far as my observation extends, with praise, which is followed by reading a portion of the Bible, and then by prayer. The sermon comes next, and when it is concluded, a few lines of some hymn or the Doxology, are sung, when a short prayer is offered up and the parting blessing pronounced.

The only two Independent ministers in whose manner of conducting the public worship, any thing peculiar would be observed, are the Rev. Mr. Leifchild, and the Rev. Dr. Collyer. Mr. Leifchild almost invariably concludes his sermons quite unexpectedly,—at least to a stranger. During the delivery of his last twenty or thirty

sentences, he becomes much more animated, and speaks in a much louder key, than at any previous part of his discourse. So animated and energetic indeed does he then become, that you fancy he is just only getting into the heart of his subject. All of a sudden he stops short, without saying, "Amen," or invoking a blessing on the word spoken, or giving any other indication of having concluded. What misleads a stranger the more readily, is, that he does not immediately after finishing his sermon, sit down, but stands for some seconds earnestly looking at his people, as if just about to resume again. And when he does sit down, the stranger is as much disappointed as he is surprised. Mr. Liefchild, I should also state, almost in every instance concludes his sermons with a few lines of poetry.

The only peculiarity in Dr. Collyer's services is that of giving out a hymn, of his own composition, to be sung by his congregation at the conclusion of each sermon. These hymns are always grounded on, or in conformity with, the tenor of his discourse. They extend, according to circumstances, from twelve to thirty lines.

He reads them himself, in two lines at a time, from his manuscript, and all the congregation join in the act of singing, the same as if they sung from their hymn books. The following is the hymn which Dr. Collyer wrote on the death of his friend, Dr. Rippon, and which he caused the church and congregation over which Dr. Rippon presided for more than half a century, to sing, immediately after he had preached the funeral sermon of his deceased friend:—

As, at first, apostles falling,
All the churches felt the shock,
Death, the aged pastor calling,
Now with sorrow veils his flock—
  Yet we see a dawning day,
  That shall chase the cloud away.

Soon the judgment trumpet sounding,
Will our coming Lord declare;
All the hosts of heaven surrounding,
Countless myriads fill the air;
  Quick and dead alike shall rise,
  Caught up to Him in the skies.

Not the second time appearing,
As a victim to be slain,
All His robes of glory wearing,
God our Saviour comes again;
  Foes are crushed beneath His feet,
  Saints are call'd to share His seat.

Then it is the faithful pastor
His account with joy shall give;
In the welcome of his Master,
His full recompense receive;
  Meet his gathered flock again
  Gladly following in his train.

Oh! amidst this scene of wonders,
When the heavens and earth shall flee,
'Midst ten thousand thousand thunders,
Jesus let me cling to Thee;
  While Thy lightnings round me play,
  Grant me mercy in that day.

The incomes of the Independent ministers in London necessarily vary with the number and respectability of their respective congregations There is none, I believe, who receive less than 100*l.* per annum; while the highest salary given is 800*l.* Those ministers whose incomes are the highest, are the Rev. John Clayton of the Poultry Chapel; his brother, the Rev. George Clayton of Walworth; the Rev. Mr. Binney of Weigh House Chapel; Dr. Fletcher, of Stepney; the Rev. Mr. Blackburn of Claremont Chapel, Pentonville; and one or two others. Neither Mr. Binney's nor Mr. John Clayton's congregation is so numerous as the congrega-

tions of several other ministers who receive less salary; but the hearers of the two reverend gentlemen in question, are in most cases in affluent circumstances.

It is due to Mr. Binney to say that the fault of his congregation not being larger, does not lie with the minister, but with the chapel; for it is always very unpleasantly crowded. Though only made to accommodate 1250, I should think there is seldom less in it than 1500 or 1600 persons. Were it double the size, I believe Mr. Binney would fill it; that is to say, provided he could make himself heard in all parts of it. I may mention as a fact, which at once attests the crowded state of Mr. Binney's chapel, and the respectability of his congregation, that I heard him four or five years ago, caution his people, after the conclusion of the service, to take care of their pockets in going out; assigning as a reason for giving them the caution, that for several Sundays before, the swell mob, taking advantage of the crowded state of the chapel, had committed several robberies to a very considerable amount on

particular individuals, while the congregation were going out.

But what is the highest sum which any minister among the Independents receives, compared with the incomes of many of the clergy in the Church? Dr. Spry, for instance, the Rector of the parish of St. Marylebone, receives within a few pounds of 2000*l.* per annum as regular salary, independently of burial fees and other sources of emolument. Altogether, this reverend gentleman's annual income cannot be under 2500*l.* While the Independent minister preaches twice every Sunday, and at least once on some week-night, to say nothing of his other arduous pastoral duties, Dr. Spry, preaches so seldom, that I have repeatedly heard Mr. Glazier, a somewhat eccentric Marylebone vestryman, calculate that he receives at the rate of 3*l.* 3*s.* for every minute his sermons last. This is preaching to some purpose, in so far as the clergyman himself is concerned. Mr. Glazier is so astounded and indignant at the excessive pay which the Rector of St. Marylebone receives for his pulpit ministrations, that he always

makes the matter the subject of remark in the vestry, when at a loss for a speech.

There is one thing which is much to be regretted in the conduct of some ministers among the metropolitan Independents: I allude to their sanctioning the use of the Litany of the Church of England in their form of service in their chapels. How a genuine Independent can reconcile himself to this, has always appeared to me a most extraordinary thing. It is virtually to express an approval of the Church herself; and is, assuredly, at utter variance with the first principles of Congregationalism. That such men as the Rev. Mr. Sherman, of Surrey Chapel; the Rev. Mr. Dobson, of Orange Street Chapel, Haymarket; and the Rev. Mr. Campbell, of the Tabernacle and Tottenham Court Road Chapels, should, Sabbath after Sabbath, sanction the use of the Liturgy in their chapels, appears to me as surprising as I know it is painful to many of their friends. It is idle to urge, in justification of their passive permission of the observance of this part of the Episcopalian ritual, that they found it in use

when they accepted the pastoral charge of their respective congregations. They ought never to have accepted those charges with such conditions attached to them. I believe I do not speak without book, when I say that in one case at least the reverend gentleman has had repeated qualms of conscience in consequence of his tacitly acquiescing in the use of the Liturgy in his chapel.

The Independent ministers in the metropolis are, with very few exceptions, members of the Congregational Board. The object of this Board, which was formed in 1779, is to protect and promote the interests of the general body. It has been of great advantage to the denomination, by bringing the leading ministers into frequent contact with each other, and thereby enabling them to act with a unity of purpose and plan, in all important matters affecting the general prosperity of the denomination. The number of members of the Congregational Board, is upwards of one hundred.

In addition to the "Patriot" newspaper, published twice a-week, a journal of which I

have spoken in my first series of "The Great Metropolis," the Independents have two monthly organs. The one is the "Evangelical Magazine," and the other the "Congregational Magazine."

It is now upwards of forty years since the "EVANGELICAL MAGAZINE" was started. It owes its existence to that sacred band of men, now, with one or two exceptions, sleeping with their fathers, with whom originated the London Missionary Society; a society which, let me observe in passing, has been productive of an amount of good to heathen nations which exceeds all calculation. Nor will the full extent of spiritual benefit, of which the "Evangelical Magazine" itself has been the instrument, be ever known in this world. That it is great, is established beyond all question. There are, perhaps, hundreds alive at this moment, not to speak of those who have quitted the present for the unseen state, who can date their first religious impressions to their perusal of the "Evangelical Magazine." How many have had their faith strengthened, their piety increased, and their

drooping spirits revived by the excellent papers which from time to time appear in its pages—is a point on which it were improper to form any specific conjecture. That the number is large, very large, is a fact which is happily satisfactorily attested by thousands of the parties themselves.

The late Dr. Hamilton, of Strathblane, one of the most pious and useful ministers of the Church of Scotland, used to say, that he believed the " Evangelical Maganine " had done more to spread the savour of evangelical religion throughout the length and breadth of the land, than all the scholastic treatises on theology extant. In this opinion I believe Dr. Hamilton was correct. The " Evangelical Magazine" has, from the first, had a very extensive circulation: the cheapness of its price * has always placed it within the reach of all classes of the community, and one copy, to my own individual knowledge, has been often read by fifty or sixty persons. There has always been this very great recommendation of the " Evangelical Magazine,"

* Sixpence.

that its contents, whatever their form, whether memoir, essay, letter, poetry, reviews, or intelligence, have been strictly orthodox. The soundness, indeed, of the theology of the "Evangelical Magazine," mingled with the fervency of the spirit of piety which its pages have invariably breathed, has always appeared to me the greatest merit of the work. Every successive Editor has been most careful to exclude from the "Evangelical Magazine" any thing suspected in the least degree to have a questionable tendency. Its memoirs generally unite, with a merited tribute to the memory of the deceased, good taste and sound judgment. Its essays are short and plain, and eminently replete with practical piety. The humblest capacity can comprehend them; while the most cultivated intellect will seldom or never discover in them any instances of bad taste. The contributors are almost invariably the most popular ministers among the Independents. Let me not, however, be understood as wishing to convey the idea that this periodical is, strictly speaking, conducted with ability; its plan does

not admit of that; nor is it the ambition of those intrusted with its management to earn for it a character for talent; what they desire is, that it should be made a *useful* work. That their wishes have been realised to a most gratifying extent, will be inferred from what I have already stated. If I were disposed to hint a fault, I would say that there is a disposition to be somewhat too commendatory visible in the review department. The reviews are followed by the "Missionary Chronicle," which occupies the remaining space. In order that this interesting department of the work might more adequately answer the purpose for which it is intended,—that, namely, of giving an epitome of intelligence respecting the progress of religion at home and abroad, eight pages were added to it in July 1836; making the entire space appropriated to missionary intelligence thirty pages, closely printed, in a small type. The size of the Magazine is now fifty-two pages. Exclusive of the well-executed portrait of some eminent evangelical minister, given in every number, this periodical is by far the cheapest in

this day of cheap publications. It was in 1813 that the "Evangelical Magazine" first gave an extra sheet, in order to admit of the publication of missionary intelligence. Since then, that department alone has incurred an expense of upwards of 14,000*l.*

The management of the "Evangelical Magazine" is vested in the hands of twenty or thirty of the leading Dissenting ministers in England and Scotland, who are called trustees. The profits are appropriated to the support of the widows' of deceased ministers of evangelical principles; but no case is attended to unless properly recommended by one of the trustees. The sums thus given vary, according to circumstances, from 5*l.* to 6*l.* at a time. Hundreds of widows have, from first to last, been relieved in this way. The entire sum distributed among them, is little short of 20,000*l.* Nearly one hundred widows of ministers are at this time receiving assistance from it.

The trustees select an editor for the work, to whom a small salary—100*l.* has been mentioned to me as the sum—is allowed. The late Rev.

George Burder, minister of Fetter Lane Chapel, conducted it for many years before his death. He was succeeded by the Rev. Dr. Morison, of Brompton, who is still the editor.

One ample source of profit to the "Evangelical Magazine," is the advertisements. They are numerous, and the charges for them are very high. The smallest in size are charged half-a-guinea; one of seven or eight lines comes to twelve or fourteen shillings, and so on according to length. I am sure the editor is most anxious to guard against the insertion of any improper advertisements; and the trustees had, for many years, a notice on the cover, to the effect that they did not hold themselves responsible, legally or morally, for the advertisements which might appear on the wrapper of the magazine. Still, I think, that a little more care might be advantageously exercised in the admission of advertisements. This I know, that the foes of Christianity often take occasion to sneer at the religion of Jesus, because of the injudicious notifications which sometimes appear on the wrapper of the "Evangelical" and

other religious magazines. For example, what could be more ridiculous than the following, which I am assured, though I did not see it, was published some time ago on the cover of a religious periodical, which I will not name:—"Wanted, a porter who fears his Maker, and can carry two hundred weight." The association of piety, made in this public way, with the weight which a man's back can bear without breaking, is, to say the least of it, odd and out of place. It reminds me of the advertisements of the following kind, which are quite common among the Dutch:—"Van Roost died on the 15th instant. He was the best of husbands, and his relict is inconsoleable at her loss. God rest his soul in peace, is the earnest prayer of his deeply afflicted widow—who will, as usual, continue to supply her friends with the best articles in the grocery and cheesemongery line, on the most reasonable terms." What I would suggest, in order to shut the mouths of those who are so anxious to get any thing of which they can make a handle against the truth, is, that some person of piety and sound judgment

should be appointed carefully to examine all the advertisements sent for insertion, with full power to reject those which he thought of a nature which it would be unwise to admit. I say not this exclusively to gentlemen entrusted with the management of the "Evangelical Magazine,"* I would say the same thing to those who have the charge of the advertisements of any of the religious periodicals; and I should say it especially to those who have the controul as to what advertisements shall or shall not appear on the wrapper of the "Wesleyan Methodist Magazine."

The other metropolitan monthly organ of Independency is the "CONGREGATIONAL MAGAZINE." Strictly speaking, however, it does not belong to them as a body. It was started

* Since the above was written, I have been informed that a new arrangement has been made by the trustees, as to the business part of this periodical. Instead of, as formerly, publishing it on their own account, the trustees have given Messrs. Thomas Ward & Co. a right to all the profits of the work, on paying them 1500*l.* a-year. The magazine, however, is still conducted by Dr. Morison, and is as much under the influence of the trustees as to the matter which shall appear in its pages, as before.

as a private speculation, not so much with the view of making money by it, as for the purpose of more faithfully and more fully representing the Independent body, than the necessarily miscellaneous character of the "Evangelical Magazine" could admit of. It was started, I think, in 1818, under the title of the "London Christian Instructor," which title it afterwards changed for that which it now bears. At first it was conducted by several gentlemen. It displayed considerable general talent, and was distinguished for the acuteness of its reviews when dealing with an opponent; but its success was by no means great. Its circulation did not reach, for many years, 700. The late Rev. Mr. Orme, of Camberwell Chapel, soon after coming to the metropolis, undertook the editorship of the "Congregational Magazine," in the hope of raising its circulation to such an extent as would insure its permanency. Mr. Orme brought great zeal, and talent, and learning to the discharge of his editorial functions; but still the circulation did not materially improve. After he had conducted it for two or

three years, he began to despair of being able to increase its circulation to any extent; and the proprietors had some thoughts of discontinuing it. An appeal, however, having been made to the Congregationalists, on the commencement of the next volume, in favour of the magazine, and reproaching them, by implication, with the indifference they had hitherto shown towards the fortunes of a periodical which had laboured so long and zealously and unremittingly in their cause,—an additional number of subscribers was the answer to the appeal. Still the increase was not so great as to make the magazine any thing more than a barely paying concern. The Rev. Mr. Blackburn, of Pentonville, is the present editor. Originally, and for some years, the "Congregational Magazine" gave portraits and engravings, but it was found that the proceeds would not warrant a continuance of the embellishments. They were consequently given up. The "Congregational" is published at one shilling. It has on several occasions given, at great trouble and expense, some valuable statistical docu-

ments. Its typographical appearance has been improved within the last two years. It is conducted with learning and ability, and has strong claims to the support of the denomination whose views it represents, and whose interests it advocates.

The BAPTISTS naturally follow the Independents in my notice of the leading religious denominations in the metropolis; the only point on which the two bodies differ being that of baptism. The Baptists not only hold that believers alone are proper subjects for receiving the ordinance of baptism, but they also maintain that the only scriptural mode of administering that ordinance, is by the entire immersion of the body. The Baptists are divided into two classes: Particular and General Baptists.* The first class are Calvinistic in their

* The General Baptists are not numerous. They have only six or seven chapels, and the average attendance at these does not exceed 150. Their aggregate number is about 1000. They are divided into two sections—one section being either Arians or Unitarians; and the other section being Arminians. The late Rev. Dr. Evans, author of the well known "Sketch

creed. A remarkable unanimity of sentiment has always existed among them, except on one particular point. That point is the propriety of sitting down at the communion table with those who reject believers' or adult baptism. Those who deem it improper to partake of the Lord's Supper with Christians belonging to other denominations, are called Particular Baptists, in a double sense; while such as deem it right to sit down at the communion table with all who hold the distinctive doctrines of the gospel, and give evidence of a holy life, are called the advocates or friends of an "open communion." The subject some years ago excited great interest, and led to much unfriendly feeling, in the denomination. The late Rev.

of the History of all Religious Denominations," belonged to the former class of General Baptists. He was for many years the pastor of a small congregation in Finsbury; but I believe neither chapel nor congregation any longer exists. The man of greatest note among the metropolitan General Baptists of the Arminian section, was the late Rev. Daniel Taylor, pastor of a chapel in a street the name of which I forget, leading from Whitechapel to the Commercial Road. Mr. Taylor had a good deal of eccentricity about him; but he was a zealous and useful minister, and a man of great natural talents.

Robert Hall, was the great champion of open or mixed communion, while the late Rev. Mr. Kinghorn of Norwich, and the late Rev. Mr. Ivimey, of Eagle Street Chapel, distinguished themselves by the zeal and pertinacity with which they stood up for the exclusion of all from communion with their denomination, when at the Lord's table, who did not recognize believers' baptism. Happily, the controversy has ceased for a considerable time to distract the Baptist churches; and still more gratifying is the fact, that the almost universal feeling among the Baptist body now is in favour of holding communion with all who love the Lord Jesus Christ in sincerity and in truth. How an opposite opinion could ever have been entertained, does appear to me, and always has done so, passing strange.

The Particular or Evangelical Baptists in London, are a numerous and respectable body. The number of their chapels is about 60. From an intimate knowledge of many of their places of worship, I should be disposed to estimate the average attendance at these places of wor-

ship at 400. This would give the aggregate number of Evangelical Baptists in London at 24,000. By far their largest congregation is that of the Rev. Mr. Evans, of John Street Chapel, King's Road. The chapel is built to accommodate 1500, but as it is always full, often inconveniently so, I am sure I do not exaggerate when I estimate the average attendance at 1700 or 1800. The Rev. Dr. Cox's chapel, at Hackney; the Rev. Mr. Hinton's chapel, in Devonshire Square, Bishopsgate Street; the Rev. Mr. Stevens' chapel, Mead's Court, Regent Street; and the Rev. Mr. Davis's chapel, in Church Street, Blackfriars' Road, are the next most numerously attended places of worship in connection with the Baptist denomination.

I have referred to the remarkable unanimity of sentiment which exists among the Evangelical Baptists of the metropolis. Mr. Stevens of Salem Chapel, Mead's Court, is one of the only two or three I know who differ on any important point from the rest of the body. Mr.

Stevens is a believer in the pre-existence of the human soul of Christ. But let no one go away with the idea, that he denies or doubts the divinity of Jesus. That would be to do him the greatest injustice. I am satisfied that there is not a minister, or any other person in London, that more firmly believes in the deity of the Son of God, or who more exclusively or entirely rests his hopes for eternity on the atonement of the Redeemer.

Mr. Evans, of John Street Chapel, once renounced strict Trinitarianism, and went into the opinion that there was a sort of inferiority or subordination, though inexplicable, on the part of Christ towards the Father; and that the Holy Spirit was not a personal agent in man's redemption. Mr. Evans, however, still adhered to the hypothesis that Christ was a divine person, and the eternal Son of God. I hardly know how to characterise the views he then adopted. They could not be called Sabellian, neither were they those known by the name of the Indwelling Scheme; and yet they strongly resembled these notions. This change in Mr.

Evans's sentiments took place in 1818. He immediately announced it from the pulpit, and in the following year published an octavo work, of between 200 and 250 pages, under the title of "Dialogues on the Trinity." In this work he stated, and replied at length to all the objections which he could anticipate as likely to be urged against his newly-adopted theory. This work excited great attention, from the weight of his personal character, his great popularity as a minister of the gospel, and from the circumstance of his being one of the four clergymen, whose simultaneous secession, in 1815, from the Church of England, made so much noise at the time. Mr. Evans, however, did not long adhere to the new hypothesis he had embraced. In 1823, he entirely renounced that hypothesis, and returned to his former strictly Trinitarian principles. The first thing he did on re-embracing his previous views, was to acknowledge the errors into which he had fallen, in the religious magazines of the day, and to purchase up and destroy all the remaining copies of his "Dialogues on the Trinity."

One of the letters in which this acknowledgment is made, is now before me. It begins thus: "Being painfully convinced that the views of our Lord contained in my 'Dialogues on the Trinity' are derogatory to his real glory and divinity, little aware as I was at the time of such a conclusion, so foreign to my heart; and as I believe the Holy Spirit of God to be a divine personal Agent in the economy of redemption, I shall be much obliged by your insertion of this acknowledgment in your magazine." In two years afterwards, Mr. Evans replied to his "Dialogues," in a small work in the form of "Letters to a Friend in Ireland;" and from that time up to the present, has been one of the most zealous asserters in the metropolis, of the co-eternity and perfect co-equality of the Son and the Holy Spirit, with the Father.

I have referred thus particularly to the changes which Mr. Evans's mind has experienced on this momentous question, because of the opportunity with which it furnishes me, of stating in the most explicit terms which lan-

guage can suggest, that he has, for the last fifteen years, been a firm believer in the entire Godhead, or proper Deity of the Son and Holy Ghost. I think this the more necessary to be stated, because I occasionally meet with persons who have heard of his "Dialogues on the Trinity," without being aware of his entire, his unreserved retraction of the opinions therein expressed. The subject is one which has occupied much of my most anxious thoughts for some years past, and it is my intention to seize on the first leisure moment which may be afforded me, to submit to the religious public some considerations on it.

In one or two instances I think I can recognize some indications of Sandemanianism among the Baptist ministers of London; not however in its more objectionable features. But the most dangerous sort of preaching I have heard in a Baptist place of worship in London, was on one week-day evening last winter, in a chapel in Westminster. The great object of the preacher seemed to be to convince, if possible, his hearers, that the calls and invitations of the

gospel to repent, are not addressed to sinners, but only to the elect; and that to the latter only ought ministers to address themselves. Finding that passage in the Acts of the Apostles which says, "For God now commandeth *all* men *every* where to repent,"—finding this passage to stand somewhat in his way, he first complained of the general misconstruction of the passage by commentators and others, and then, to make it convenient for his own purpose, interpreted it thus: —"God commandeth not *all* men, *every* where, but men of all *classes* in every country to repent." I wondered at the time whether there were any person present who knew anything of the spirit of the gospel dispensation, that was not shocked at hearing so awful a perversion of divine truth. The preacher did not, on the occasion in question, touch on the commission of Christ to his Apostles. Let me recommend it to his serious attention: "Go ye into *all* the world and preach the Gospel to *every* creature." If this plain and explicit injunction do not convince him that the calls and invitations of the gospel are to be addressed to all men indiscri-

minately, nothing else which it were possible to urge would have that effect.

About thirty years ago there were several ministers in London, in whose mode of preaching there was a great deal of eccentricity. Perhaps the mose popular of these ministers was the late Rev. Mr. Huntington, the modern apostle of Antinomianism. A friend of mine, who was in the habit of hearing him—for I never heard him myself—has mentioned to me, that he would sometimes, when about to prove any position he advanced, by some passage in the Bible, call by name on the writer of the book containing it, to come and speak to him for a few seconds. For instance, if he wished to establish the doctrine that men are justified by faith only, he would thus apostrophize the apostle Paul, as if bodily present:—"I say, St. Paul, just come here for a few seconds. I want to hear what you have got to say on the subject of justification. Just step into the witness-box for a little: I won't detain you long. Have not you repeatedly said in your epistles, that man is justified by faith alone,

and not by works?" Mr. Huntington having thus put the question, would give the answer as from St. Paul, and then say.—"Now, Paul, you may go: I don't want you any more at present." I mention this trait in the character of Mr. Huntington, as a preacher, by way of preface to the statement of the fact, that though there is, happily, so far as I am aware, no metropolitan minister at present who introduces oddities into the pulpit to the same extent as he and some other preachers of his day did, there are still some who are in the practice of making use of expressions and illustrations of a very ludicrous kind. The two preachers whom I know as being most in the habit of doing this, are both pastors of Baptist churches. I forget at this moment the name of the first, but he was the pastor, until very lately, of the church at Storey's Gate, Westminster, and still preaches in a chapel not far distant from that place. Among the odd phrases and illustrations I have heard him make use of, was the following:—"The devil is a cowardly wolf: he does all his mischief on the sly. He never attacks any one

but when the party's back is about: only once turn your face to him, and away he scampers like one that is terribly frightened." This is as near the phraseology as I can give it; but the oddity of the thing is always much heightened by his manner of delivery. The Rev. Mr. Williams, of Grafton Street Chapel, Soho, is the other minister to whom I allude. About twelve months ago, I heard him, when speaking of what Christ had done to satisfy the claims of the divine law, make use of the following curious illustration of the position he sought to establish:—"When Satan finds me grieved at the thought of the innumerable instances and the great variety of ways in which I have broken the law of God, he thrusts his head over my shoulder, and looking me in the face, puts a large slip of paper into my hand, and says,—'Look at this bill, old Williams, which Moses has got against you: what have you got to say to it?' I look at the bill, and seeing it to be accurately made out, make answer, 'It's all quite right, Satan; perfectly correct; but *I* have got nothing to do with it—Christ has set-

tled the matter for me; go to him with it.'" Now, there can be no question that both in this case and in the one before-mentioned, the ideas conveyed are perfectly scriptural: nor can there be any doubt that both the preachers are truly pious men;* still, such a mode of preaching betrays, in effect, though the parties themselves do not intend it, and are unconscious of it, a degree of levity which is very unbecoming the pulpit, and is altogether inconsistent with the serious nature of the truths themselves which are sought to be inculcated in the minds of the audience. My decided conviction is, that under no circumstances ought any expressions to be made use of in the pulpit which are either calculated to create a smile, or to lessen the solemnity of feeling which ought, in a special manner, to pervade the minds of Christians when publicly met together to worship the "high and lofty One who inhabitest eternity and the praises thereof."

* With some of the members of Mr. Williams' church I am personally acquainted, and from the decided way in which they speak of him, I have reason to believe that a more excellent man is not to be met with.

The London Baptists have a Board, similar in constitution and design to that of the Congregational Board, to which I referred when speaking of the Independents. The number of members of the Baptist Board is upwards of fifty.

The Baptists have also a monthly organ of their sentiments. I allude to the "Baptist Magazine." For many years they had two. The "New Evangelical Magazine" started in 1815, and continued till 1823; and the "New Baptist Magazine," and "Baptist Miscellany," both of which succeeded the "New Evangelical Magazine" were severally Baptist publications. They were conducted by Mr. William Jones, the well-known author of the "Biblical Cyclopædia;" the "History of the Albigenses and Waldenses," and various other works. Mr. Jones belongs to the Scotch Baptists, and preaches in a small chapel in Windmill Street, Finsbury Square. The principal point on which the Scotch Baptists differ from the English Baptists, relates to the constitution of a church, and the mode of conducting public worship. The Scotch Bap-

tists contend for weekly communion—that there should be a plurality of pastors in every church—that the pastors should not be paid for their labours—and that those of the brethren who feel themselves qualified for the task, should exhort each other in the churches. There is another Scotch Baptist chapel in Buttesland Street, East Road, under the pastoral care of Mr. J. Rothery; and there is a third in Northampton Street, St. Pancras. The number of persons that attend the three chapels, taken together, does not exceed 200. It is right to state, that the majority of Baptists in Scotland, hold the same views as the English Baptists. The term Scotch Baptists, only strictly applies to the section of Baptists of whom the late Mr. Archibald Maclean of Edinburgh was for so many years the able champion.

But to return to the "Baptist Magazine." It was established in 1810, by the leading ministers belonging to that body. It was started in consequence of a proposal, made to that effect by four of those ministers, who had been trustees of the "Evangelical Magazine." The

reason why they made the proposal, was the appearance of an article in the Supplement to the latter magazine, for the previous year: which article gave great offence to them, and to others of the Baptist body, in consequence of the spirit in which the Pædobaptist views were advocated. The property of the new periodical, as in the case of the "Evangelical Magazine," was vested in the hands of trustees. The Rev. Dr. Cox, of Hackney, was one of the first editors. He filled the office for some years, and was succeeded by the late Rev. Mr. Ivimey, pastor of Eagle Street Chapel, who continued to conduct the Magazine till a little before his death, in 1834.

Mr. Ivimey was an excellent character: he was one of the most open and straightforward men that ever lived. He would not have compromised his principles for worlds without number. He was bold as a lion; his energy of character was so great, that those who knew him intimately used to compare him in every thing but his intellectual attainments, to John Knox, the celebrated Scotch reformer. His

friends say that had he lived in times similar to those in which the lot of the great apostle of the Scotch Reformation was cast, he would have attracted the attention of the whole nation. His education was imperfect: his style wanted polish; and he had little relish for the graces, in any shape, of literature. The consequence was, that the Magazine during the many years it was under his control, though distinguished for its piety and the orthodoxy of its principles, was quite unworthy, in an intellectual point of view, of the very numerous and respectable denomination whose organ it was. I have often thought it a great pity that some steps were not taken by some of the more talented and influential Baptists to remodel the character of the magazine in such a way as to make it a more worthy representative of their sentiments and interests. Mr. Jones felt that the body was not by any means adequately represented by the "Baptist Magazine," and it was with the view of supplying the want, that he started "The New Evangelical Magazine;" which he conducted for ten years with so much spirit

and ability, that any denomination might have been proud of it as their organ; but it was altogether a private speculation, and consequently could not be formally recognised by the Baptists in their collective capacity, as their work.

Since Mr. Ivimey's death, until the commencement of the present year, the editorial management of the "Baptist Magazine," was entrusted to several ministers belonging to the persuasion, who conducted it conjointly. The principal editor, however, was the Rev. Mr. Steane, of Camberwell. The Rev. Mr. Groser, of Maidstone, assumed the editorial management of the magazine at the commencement of the present year, and in that gentleman's hands it has become a worthy representative of the sentiments and interests of a rapidly prospering denomination. It is conducted with great ability and much good taste. In the course of the twenty-eight years it has been in existence, upwards of 4000*l.* from the profits derived from it have been distributed among the widows of deceased Baptist ministers.

Before proceeding to the next religious denomination which claims our attention, let me make two or three observations which equally apply to the Baptists and Independents of the metropolis. In all of the churches of both denominations the Sacrament of the Lord's Supper is dispensed once a month. In many chapels the evening of the Sunday is chosen for the purpose, as affording an opportunity to domestics or others in dependent situations, to be present, who cannot get to a place of worship in the morning. In most other chapels the time for administering this ordinance of the Christian church, is the morning; in some few cases, it is the afternoon. In all the Independent and Baptist chapels, there is worship twice every Sunday, beginning in the morning in no instance earlier than half-past ten, and not later than eleven. In a few cases there is an afternoon service at three o'clock, without any service in the evening; but in forty-nine cases out of fifty there is an evening service, beginning at half-past six, without any service in the afternoon. In a very few cases there are three ser-

vices on the Sabbath; one at eleven in the morning, another at three in the afternoon, and the third at half-past six in the evening. The Rev. Mr. Stovell, the pastor of the Baptist church in Little Prescot Street, Goodman's Fields, preaches three times every Sunday. Mr. Stovell's chapel, it is worthy of remark, is the one in which the celebrated Abraham Booth, author of the "Reign of Grace," preached for so many years, and over the people of which he was the pastor when he closed his long and eminently useful life.

All the Independent and Baptist ministers, like the Evangelical clergy in the Church, and also, I should have before remarked, the Presbyterian and Wesleyan pastors, have an evening week-day service. The days of the week chosen for this purpose vary in different places; but in no case is it earlier in the week than Tuesday, and in no instance later than Friday. Many of these week-day services are exceedingly well attended. They are so, in various instances, where the preacher is popular, by ministers of different denominations, who

being engaged in their own places of worship on the Sundays, have not otherwise an opportunity of gratifying their curiosity to hear eminent preachers. It is no uncommon thing to see evangelical clergymen of the Establishment in the despised "meeting-houses," as the Church calls Dissenting chapels, on such occasions. I know of no chapel in which so many ministers are to be found during the week-day evening service, as in that of Mr. Evans' of John Street, King's Road. The Rev. Mr. M'Donald, the late minister of the Scotch Church, River Terrace, Islington, now in Calcutta, mentioned to me, that he seldom missed an opportunity of hearing Mr. Evans on the Tuesday evenings. I can easily account for a Scottish minister being particularly partial to Mr. Evans' preaching; for the matter of his sermons appears to me to bear a stronger resemblance to the divinity of Rutherford, and Guthrie, and Flavel, and Boston, and Hallyburton, and other luminaries of the Scottish Church, than that of any other preacher I ever heard, either in Scotland or any where else.

Some of our London ministers bestow very little preparation on their week-day discourses: others, again, are at much greater pains with them than with their sermons for the Sabbath. I know one very excellent minister—and of the very highest celebrity as a preacher too — who lately told a friend of mine that he "just only *talks*" to his people when preaching on the week-nights; "but," he added, "they are pleased, and that's every thing." Let me, in justice to that distinguished minister, mention that his out-of-door pastoral duties are so numerous and arduous, that it would be quite impossible for him to prepare, with any care, a week-day discourse in addition to his two sermons on the Sunday. Among those who carefully prepare their week-day addresses to their people, Mr. Caleb Morris, of Fetter Lane Chapel, ought, I am confident, to be placed the very first in the first rank; for I have heard him mention, that his week-day lectures cost him just double the time and trouble in the preparation, which his Sunday sermons do. He prefaced the statement of the fact, by observing

that to expound a particular passage of Scripture, which is what Mr. Morris does on the week-day evening, appeared to those who knew no better, a comparatively easy matter, whereas he found it the most difficult of his ministerial duties. Then followed the statement I have already given. Mr. Morris' week-day services used to be on the Wednesdays, but latterly, I think, they have been on the Thursdays.

I mentioned, in the first series of my "Random Recollections of the Lords and Commons," that there were several cases in which the voices of two or more members of the Lower House so strongly resembled each other, that it would have been difficult for parties regularly attending Parliament, to say which of the parties in question were speaking, had he gone into the House blindfolded, while one of them was on his legs. I cannot point out so great a similarity in the case of any two or more of our metropolitan ministers; but I have often thought, that in many of the intonations of their voices, as well as in their pronunciation of particular words, there is a marked resemblance

to each other in the Rev. Mr. Liefchild, of Craven Chapel; the Rev. Mr. Sherman, of Surrey Chapel; and the Rev. Mr. Davies, of Salter's Hall Chapel, Cannon Row. These three reverend gentlemen are, too, all animated and rather rapid speakers.*

* The Rev. Mr. Davies is, perhaps, the most continuously animated and rapid of the three. Mr. Davies was formerly Baptist minister in Weymouth, and only came to London as the successor of the Rev. Mr. Giles, of Salter's Hall Chapel, now of Leeds, about eighteen or twenty months ago. He has already considerably increased the congregation, and I am greatly mistaken if he do not, in the course of two or three years, fill the chapel in every part. I had been told by one of his fellow-students at college, the very high opinion which the late Robert Hall had of his talents, and was anxious to judge for myself. This I had done several years ago, considered as a writer; now I wished to form my own opinion of him as a preacher. I accordingly went to hear him preach one evening in October last. His text was, "Who hath believed our report, and to whom is the arm of the Lord revealed?" I was not disappointed in Mr. Davies as a preacher, any more than as an author. His sermon was able and luminous, and the intrinsic value of the matter was equalled by the effectiveness of its delivery. Every sentence of the discourse bore evidence of careful preparation. Mr. Davies' sermons—assuming the one I heard to be a fair specimen—evince qualities of a very superior intellectual order in close union with evangelical piety. It is a fact sufficiently curious to be worthy of mention, that Mr. Davies' brother is his successor in

I now come to the COUNTESS of HUNTINGDON'S CONNECTION, as the next body of evangelical Christians of any note in the metropolis. It is exceedingly difficult to speak with precision of their numbers, or even what may be strictly called their chapels, in consequence of the circumstance before referred to, of some congregations retaining the name of that body, and some of the forms common to it, while in fact they are decided Independents. There are four or five chapels, called Huntingdonian, that are in this predicament. The number of chapels really in the Countess' connection, in London, is only four, though I believe there are upwards of thirty in the country altogether. The four chapels are Gate Street Chapel, Lincoln's Inn Fields; Ranelagh Chapel, Chelsea; and two chapels in Spafields. The congregation worshipping in one of the last chapels, seceded from the other, about two years ago, owing to some minor disagreements among the members. The number of persons attend-

Weymouth, and that his father is also the pastor of a respectable Baptist church in the country.

ing the Huntingdonian chapels is not great. In no case does it exceed 350. The average number is under 300; so that the entire number of individuals in this connexion, in the metropolis, does not exceed 1200. In matters of doctrine this denomination are Calvinistic; and the sermons of their preachers are deeply imbued with evangelical sentiment. The Liturgy is regularly read in all their chapels, in the same way as in the Church of England. Indeed, the singularly excellent and self-denying lady who founded the body, always evinced a strong attachment to the Church, and some of her disciples look upon themselves as being more of Churchmen than Dissenters. The Countess' connexion has a college of their own at Cheshunt, in which their ministers are trained up. They have also a monthly organ of their sentiments in the "Evangelical Register," a periodical published at sixpence. It is a magazine of some standing, having been established in 1824. Its circulation is, of course, chiefly confined to the denomination whose organ it is. Among them it is largely

read; but I am unable to give any definite idea of the extent of its circulation. It is conducted with respectable talent; and few magazines belonging to the religious world breathe a more devotional spirit. Its matter is generally readable. It gives portraits; but they are not always executed in a superior manner. The expenditure of a few pounds on each portrait would make a great difference in the quality of the engraving, and would soon tell in the increased circulation of the work.

The above are the leading Evangelical deno minations in London. There are various congregations which cannot with propriety be classed under either of these which, on all doctrinal matters, hold the same sentiments. The only designation which can be given them, is the very general one of Calvinistic Methodists. Perhaps there are a dozen congregations of this description in London, each, on an average, consisting of about 400 persons; making the entire number 4,800. There are three other places of worship in which the congregations go by the

distinctive title of "Bible Christians." Their doctrinal views are strictly evangelical, and their only ground of difference from the Congregationalists, relates to matters of church government. The number of persons belonging to this denomination is very small. Altogether it does not exceed 500. One of their chapels is in Old Street, St. Luke's; another is in Webb Street; and the third is in a court near Shoreditch church.—There is another small congregation of Evangelical Dissenters, who go by the name of "Separatists." They meet, as they have done for some years past, in the Assembly Rooms, Lincoln's Inn Fields. They have only service once each Sunday, beginning at eleven o'clock, and ending at one. Outside the door they put a small board during the time of service, with the words written on it, "A Christian Meeting held here." Their number is very small. It does not exceed twenty or twenty-five. Some highly respectable persons belong to this congregation. It was here that the late Rev. John Walker regularly worshipped for many years before his death. Mr.

Walker's history was a very singular one. He was not only a Fellow of Trinity College, Dublin, but held a valuable living in one of the established churches in that city. From conscientious scruples he resigned his living, seceded from the Church of England, and became an Independent. As a pastor, in the latter denomination, he preached for a long time to crowded audiences. He was a man of very superior talents. Highly as these were appreciated at one time, I do not believe they were ever sufficiently so. His "Address to the Methodists"* has always appeared to me one of the most masterly controversial works which have been written in modern times.

After remaining for some time in communion with the Independents, Mr. Walker detached himself from them, and embraced some peculiar views on the subject of church government. One of his notions was, that there ought to be no paid pastors in any Christian church, and that the various male members who felt qualified for the task, should successively exhort the

* The Wesleyan Methodists of Ireland.

brethren. For nearly twenty years of the latter part of his life, Mr. Walker resided in London, and during all that time, acted on the views just mentioned. He was a sort of virtual head to the brethren in their meetings at Lincoln's Inn Fields; but there was no formally acknowledged pastor; nor is there any thing in the shape of a sermon given by any one at their meetings. He had been very unwell for some time before he died. He was latterly of a very uncharitable frame of mind towards those who differed from him; but there can be no question he was a decidedly pious man. Truth, even on what are usually considered minor points, always appeared to him of infinite importance; and no consideration on earth could induce him to compromise it, or to conceal his opinions on the most trifling matters, even of church government.

There is one other denomination, or more strictly speaking, congregation of evangelical Christians in London, called Sabbatarians. They meet in a small chapel in Mill Yard, Goodman's Fields. They are Baptists and

only differ from the evangelical portion of that body with regard to the day on which the Sabbath ought to be observed. They maintain, in opposition to every other denomination of Christians, that we have no authority for changing the Sabbath-day from the seventh to the first day of the week; and consequently they observe Saturday as the Sabbath-day. In this respect they agree with the Jews. The congregation in Goodman's Fields is the only one, I believe, in this country, who hold the same views. In the seventeenth century there was another congregation of Sabbatarians in the country—in Plymouth, if my memory be not at fault; and there was also a very small one until within the last few years in Pinner's Hall in this city. In America there are several congregations which entertain and act on the Sabbatarian notion. The pastor of the Sabbatarian church in London, is the Rev. Mr. Shenstone, a man of highly respectable talents and general information. His predecessor was the Rev. Mr. Burnside, a man of very considerable learning, an ingenious reasoner, and a deep thinker.

His work in two volumes, entitled "Essays on Mankind," at once bespeaks the scholar and the man of talent. The congregation in Goodman's Fields is but small. It does not exceed thirty or forty.

I cannot close this account of the more strictly evangelical denominations of the metropolis, without bearing my testimony to the manner in which the pastors of the various congregations belonging to these denominations discharge the duties of their office. They are, in almost every instance, zealous and laborious men, devoting themselves soul and body to the work of the ministry, and the duties connected with that ministry. Many of them are very inadequately remunerated for their labours: their congregations are small and poor. I know some of them who have only 100*l.* a-year. And what is this in such a place as London? How they manage to subsist, with their wives and families, on so scanty a pittance, is to me an inexplicable mystery. A London pastor who has but a limited income, is much worse off than the country pastor whose income may

be a third or even a half less; for not only is living much more expensive here than in the country, but in the country the pastor of a church is always receiving presents of various kinds of provisions, from his people, which render money less necessary to him; while in the metropolis the poor pastor rarely receives any such proofs of kindness. There are, at this moment, from 100 to 150 pastors in London—I myself could name them in dozens—whose privations, owing to their stinted incomes, are so great as to amount to a species of living martyrdom. I know not a spectacle under heaven more worthy of our admiration than that of a minister of Jesus, devoting his whole time and talents to the service of his Master, without suffering one murmuring expression to escape his lips, though not possessing even the necessaries of life. Little, alas! do the world think—aye, and little often do their own people think—of the sacrifices which these excellent men are making every day, nay, every hour of their existence, in their anxiety to promote the divine glory and the good of souls. There is

not a man on earth whom I hold in higher veneration, than I do the poor self-denying Christian pastor. But let the wealthier classes of Christians ask themselves, whether, when they have given these devoted men of God, their admiration or veneration, they have done their duty towards them? Have not these poor pastors, on the contrary, urgent claims on our pecuniary assistance? To me it appears that the wealthy part, or even those in easy circumstances, of the religious classes of London, have been awfully culpable in this respect. I should like to see some society formed, applicable to the metropolis only, for the purpose of aiding those pastors in our churches whose incomes are under 150*l.* Will none of those having influence with the religious public of London take up this matter?

There are several other denominations of Christians, differing considerably from those I have already referred to, which have one or more congregations in London, and which on various accounts, are deserving of a distinct

though brief notice. The first of these sects is the SANDEMANIANS. This denomination was founded by Mr. Robert Sandeman, a Scotchman, about the middle of the last century. In doctrinal matters, the only essential point on which the Sandemanians differ from other evangelical Christians, relates to that of saving faith. The former hold, that saving faith is nothing else than a simple assent of the understanding or mind to the great truth that Christ has come to save sinners, and they strongly denounce those divines who hold a personal appropriation of Christ, on the part of the sinner, to be necessary to justification.

Mr. Sandeman first gave prominency to this view of saving faith, in a series of letters to the Rev. Mr. Harvey, in the shape of remarks on certain portions of his "Theron and Aspasia." Mr. Harvey replied, but Mr. Sandeman showed himself by far the acuter controversialist of the two. However, Mr. Sandeman soon found in the Rev. Mr. Cudworth, an Independent minister in London, an opponent who proved more than a match for him. In regard to church govern-

ment, the Sandemanians have not only no paid, but no recognised pastors. They have elders, who give exhortations in their places of worship, in their turn. They observe no worship in their families, on the ground that they ought not to pray in the presence of unconverted persons, provided those persons be supposed to join in worship with them.

Like the Scotch Independents, they take the sacrament once a week. The only congregation of Sandemanians in London, though there are several of them in the country, is in Paul's Alley, Barbican. It is in quite a hidden place, and I had great difficulty in finding it out. This church was founded by Sandeman himself, and some of his descendants are still members of it. The place is open for worship in the morning and evening of every Sunday, and on Wednesday evening in the week. The number that attends on Sunday, is about 150. The Sandemanian view of faith is entertained by several Independents and Baptists in England, but it prevails to the greatest extent in Scotland.

I next come to the IRVINGITES. To advert to them is to me a melancholy task, because I personally know several excellent persons who have gone into the views indicated by that term. The scene which Newman Street Chapel presented Sunday after Sunday before Mr. Irving himself was obliged through illness to give up preaching, was one which might well have made angels weep. I myself have repeatedly, in the course of one morning's service, witnessed no fewer than from four to seven exhibitions in the way of speaking with tongues. There was one young lady who, if I remember rightly, spoke three different times in this way, in less than an hour. And sounds more wild or unearthly than those she uttered, it has never been my lot to hear. Her voice, apart from her manner and her words, was from its piercing shrillness, calculated to cause, and did cause, a most painful sensation in the mind of every one not inoculated with the vagaries which then constituted the staple of the Newman Street theology. And I even doubt whether the Irvingites themselves did not often wish

there had been fewer of such exhibitions. Strangers were absolutely frightened—in the case of females, in several instances, into a sort of fits—when the unearthly sounds first broke upon their ears. I know cases in which a thrill of horror actually ran through the veins of persons of strong nerves, and in which their hair literally stood on end, when the exhibition of speaking with tongues was going on. The Rev. Mr. Irving himself always, on such occasions, instantly paused in his prayer or his sermons, whenever the first sound of the tongues reached his ear, and shutting his eyes, waited patiently until the party speaking had ceased, when he would resume the service in which he was engaged, and proceed in it, as if nothing had happened. If I were asked what were Mr. Irving's views on general divinity, before he was seized with the illness which ended in his death, I should be obliged to answer that I scarcely know; for he was in the habit of changing his mind very much on religious topics before he was obliged to give up preaching.

Among the last doctrinal points I heard him

insisting on, were the universality of the redemption of Christ, in the same sense as the Arminians preach it; and the peccability of Christ's humanity. For the information of those who may not comprehend the import of the last phrase, I may mention that it means, that though Christ's human nature was perfectly sinless, yet that it was liable to sin. He maintained, that had Christ's nature been necessarily exempt from sin, he never could have been the sympathising high-priest with his people, which he is,—nor could he have had any feeling of their infirmity. I once introduced this point in private conversation with him, but he seemed unwilling to enter on it in the way of discussion. I believe that Mr. Irving also to adhered the last, to his views regarding the personal reign of Christ on earth. I have some reason to think, that he latterly began to see his error on the subject of speaking in the unknown tongues, and that had he lived, those melancholy exhibitions in that way, to which I have referred, would have been entirely put an end to. At all events, there

were comparatively few "manifestations of tongues" for some months before he was seized with his fatal illness. As regarded the forms which ought to be observed in the public worship of God, Mr. Irving, for some time before his death, did not seem to have the same opinions for two consecutive days. He certainly changed them with a frequency before unheard of. He relinquished entirely the practice of regular preaching, contenting himself in the mornings with giving a short address after six or seven of his elders had each given their exhortation in succession. In the afternoon service, he made some of his people pray, and after reading a chapter himself from the scriptures, usually offered some remarks on it. In the evening, again, the greater part of the services, as in the morning, devolved on his elders. He established services of one kind or other twice a-day on the week-days, in his chapel; the first meeting taking place all the year round at six in the morning; and the other in some cases at five, in others at seven in the evening. These meetings—it may surprise

some of my readers to be informed—are still kept up. One of the leading officers in Newman Street Chapel, which is still the head-quarters of Irvingism, informed me a few weeks ago, that the morning meetings, even in the depth of winter, are attended by from forty to fifty persons, and that in the evening, as might be expected, the attendance is much greater. On the Sabbath day there are four public services, the first beginning at half-past ten, and the last at seven in the evening. The first is by far the most numerously attended. I should think the average numbers then present, may be between 300 and 400.

The attendance at the other services varies from 100 to 150. There is a nominal successor to Mr. Irving, in the chapel at Newman Street; but his duty is, not to take a prominent part in public worship, but to visit the people, and to look after the general interests of the body. Exhortations and addresses are, as in the latter part of Mr. Irving's time, substituted for regular preaching; the elders being the parties who give these exhortations. It is a singular

fact, that they are almost in every instance exceedingly fluent; in one or two cases they are accomplished speakers; and yet their addresses are usually unintelligible. They seem to aim at no definite point, or, if they do, that point is not perceived by the ordinary hearer. Their addresses are exceedingly rambling and unconnected. They deal largely in declamation. My impression is that they have in a great measure, lost sight of the doctrinal peculiarities of Mr. Irving. The only one of these they appear to me to have retained—at all events the only one on which I have lately heard them dwell—is that of the second coming of Jesus Christ for the purpose of personally reigning on earth. The only point on which I think they are all agreed,—and let me not be understood as saying this sneeringly or jocularly,—is, that every other body of Christians are not merely wrong, and they right, but that all others are most grievously in error.

The Irvingites have six chapels in London, besides the one in Newman Street. All the others are a sort of branch places of worship.

They have one in Chelsea, where the Rev. Mr. Owen, formerly a clergyman of the Church of England in the same neighbourhood, presides. They have another chapel in Islington, where a Rev. Mr. Layton, also formerly a clergyman of the Church of England, is the recognised minister. There is a third in Westminster, and the remaining three are in different parts of the town. They are but thinly attended. Taking them together, the average attendance in each is under rather than above 200; so that the entire number of Irvingites in the metropolis is not now more than 1400. A greater number than this constantly attended Mr. Irving's own chapel, so long as he was able to officiate. One of his members mentioned to me, some time before his death, that the number of communicants was between 900 and 1000.

The reason why the Irvingites have seven chapels—churches they call them—is that seven churches are often mentioned in the New Testament. They also have, or had in Mr. Irving's time, twelve office-bearers in Newman Street Chapel, who were called the twelve apostles.

Mr. Irving always called himself the angel of the Church. I have repeatedly heard him apply this term to himself. In his time there were a great number of young men belonging to Newman Street Chapel, who regularly preached in the streets; these Mr. Irving called evangelists. At the time of his death, there were from thirty to forty of these evangelists. They invariably concluded their sermons, in which there was a singular sameness, and which were purely declamatory, with intimating that those who wished to hear the true gospel preached, ought to go to the Irvingite chapels; the places in which they are situated being duly pointed out. There are still several of these evangelists who preach in the street on the Sabbath-day; but their number is naturally reduced with the diminution which has taken place in the numbers of the sect generally.

Some of Mr. Irving's disciples go to far greater lengths than he ever dreamt of himself. I myself have met with a lady of title who believes that she shall never die, but that the advent of Christ, to reign personally on earth,

being at hand, she shall undergo some mysterious change, and reign with him. There are still two or three persons of title, of both sexes, who identify themselves with Mr. Irving's views. Mr. Drummond, the rich banker, and the Hon. Mr. Perceval, son of the Mr. Perceval the prime minister, who was assassinated in 1812, are still among the stated worshippers in Newman Street Chapel. Speaking in the unknown tongues, is now, I believe, entirely given up among the metropolitan disciples of Mr. Irving.

I never can look back on the latter part of Mr. Irving's course without the deepest sorrow. No one more sincerely regretted than myself, the erroneous views he adopted on various important points some years before his death; but I cannot refrain from saying that he was exceedingly ill-used, even by the religious world. I do not here speak of his ejection from the communion of the Church of Scotland by the Synod to which he belonged: constituted as that Church is, that was an almost necessary result of his open avowal and defence of certain

doctrines which he embraced. My reference is chiefly to some of the evangelical party in London. They manifested towards him but little of the spirit of Christian forbearance. Instead of grieving over his departure from particular portions of the truth as it is in Jesus, and addressing to him the language of reason and affectionate remonstrance, they spoke of him in terms of bitterness which it was painful to hear escape the lips of Christians. I know, from private sources of information, as well as from what fell from himself on one occasion in my presence, that the rancorous hostility shewn towards him by a portion of the religious part of the metropolitan community, preyed deeply on his mind. I would go further than this: I believe it went far to break his spirits and to pave the way for his premature passage to the tomb.

A short time before his death, I was nearly two hours in his company, at the house of a relation of his own; and I thought I then clearly saw indications that his health was giving way under a sense of the unchristian

treatment he had received at the hands of those of whom better things might have been expected. I remember one Dissenting minister saying to myself, that many of Mr. Irving's former friends believed him to be an impostor. It was clear from the way in which he made the remark, that he had formed the same uncharitable judgment. I remonstrated with him on the impropriety of forming such an opinion of any one when he could not adduce a single fact to substantiate it; and before we parted, I had every reason to think that he saw his error and that he would not readily repeat the words, either as expressing his own opinion, or as the opinion of any one else. Mr. Irving an impostor! If there ever was a sincere and single-hearted individual on earth, Mr. Irving I believe, was that man. Imposition of any kind was as foreign to his nature as darkness is to light. He who heard him speak, saw his heart: nay, I would even say, that his heart was in his face as well as in his words. It was impossible to look on his fine open, placid, and benevolent countenance, and doubt the kindliness of his nature, or the

sincerity and uprightness of his mind. Mr. Irving an impostor! The very supposition is monstrous in the case of one who sacrificed his pecuniary interests, his popularity, his station in society, every thing in short, that is dear to man, rather than abjure or conceal his principles. It were well, if all who were so forward to traduce the character of that great and good though grievously mistaken man, had but a tithe of his moral worth. Now he is for ever beyond the reach of their calumnies. Whether or not he had a presentiment of his approaching dissolution when I last saw him, I cannot undertake to say; but there was then something not only exceedingly impressive, but solemn in his manner. A friend of his own having remarked in a half playful manner, in reference to his excommunication from the Church of Scotland, that he did not seem to be frightened by them, (the Scotch clergy,) he replied in accents of singular mildness, and with a countenance beaming with kindliness,—"Perfect love casteth out fear." We parted soon after this; and though he preached for some time afterwards,

I never met with him in private again. His character may be given in one sentence. With a mind of the highest order and literary attainments of a superior kind, he blended the most fervent piety and the unaffected simplicity of a child.

The MORAVIANS next demand a brief notice. This denomination of Christians are so called in consequence of the church to which they belong having sprung up in Moravia. They trace their history back, though under various names, to the seventh century. They were almost extinct when, nearly a hundred years ago, a Bohemian count, of the name of Zinzendorf took them under his protection, and eventually joined himself to them and became their head. In their doctrinal views they are Arminian. The great theme of their preaching is the Cross of Christ. From their guarded manner of speaking of the Holy Spirit, it is doubtful whether they believe in the third person of the Trinity in the same way as strict Trinitarians do. In their form of church-government, there

is a mixture of Episcopacy, Independency, and Presbyterianism. They have their bishops, like the Church of England, though not investing them with the same power, nor paying them at the same rate; they have their synods like the Presbyterians; and the sacrament once a-month like the Independents. In their meetings together for public worship, the males and females sit in separate parts of the chapel. Their form of worship is simple, except in so far as regards the reading a Liturgy of their own at the morning service. They are a singularly mild and harmless people. They shun publicity in every thing they do. Of them it may truly be said, they "do good by stealth and blush to find it fame." They are distinguished for their missionary spirit and missionary exertions. They have not many men of eminence in their body; indeed, they never seek to obtain reputation of any kind among men. The most celebrated individual among them is Mr. James Montgomery, the Sheffield poet. They have six or seven congregations in England, but they are small. They have only one in London,

which is in Fetter Lane. The Rev. Mr. Rea is the minister. I was much struck with his zeal and his manifest piety, on hearing him preach two or three years ago. The number of Moravians in London, is, I believe, about fifty.

The SOCIETY of FRIENDS, or QUAKERS, as they are more generally termed, come next to be briefly noticed. The peculiar notions of this body are by no means generally understood. On doctrinal matters they are in various cases misconceived. Some persons charge them with virtually denying the atonement and the agency of the Divine Spirit in the conversion of sinners. The charge is groundless; and nothing pains them more than to be thus virtually represented as being Arians or Socinians. Here is a statement of their belief on the leading doctrines of the Christian religion, as sanctioned by the whole body:—

"We believe in God the Father Almighty, the Creator and Preserver of the Universe, in

Jesus Christ his Son, the Messiah and Mediator of the new Covenant, and in the Holy Spirit, the Comforter, or Spirit of Truth.

"The Divinity of Christ, and his oneness with the Father, we acknowledge and assert according to the Scriptures; we also believe in Him as the Sacrifice and Propitiation for the sins of the whole world, whereby mankind are placed in a capacity for salvation; and that as each individual submits unreservedly to the purifying operations of the Holy Spirit, he comes fully to partake of the benefits of Redemption, and to experience 'the blood of Jesus Christ to cleanse him from all sin.'

"In expressing ourselves on the subject of the gracious display of the love of God to mankind in the coming of our Saviour, we include a belief in his miraculous conception, birth, life, miracles, death, resurrection, and ascension. We may add, that in reference to these, to the foregoing, and to other points of Christian doctrine, we prefer the use of such terms as we find in Scripture; and contented with that knowledge which divine wisdom hath seen

meet to reveal, we attempt not to explain those mysteries which remain under the veil."

The Friends do not believe in water baptism, nor do they administer the sacrament of the Lord's Supper. They reverence the Scriptures as in a certain sense inspired, but they set up the influences of the Holy Spirit within them, as being superior to the Scriptures. Their general views are Arminian. In their public worship they never have any singing; neither, though meeting regularly in their chapels twice every Sunday, and once on a week-day, is it certain they will have any vocal worship at all. There is no certainty, when they assemble, that any one will either pray or preach; and it frequently happens, that they leave the meeting-house, after having been in it for an hour and a half, or even longer, without a single word having been uttered by any one present. Nothing could be more solemn than one of these silent Quaker meetings. I remember, a great many years ago, having been at one of these meetings in their place of worship in Bishopsgate Street. and the only words spoken,

during the hour and a half the meeting lasted, were a very few indistinctly heard sentences uttered by a young female belonging to the society. It is impossible for those who have never been present in a Quaker place of worship, to form any conception of the solemnity of feeling produced by the unbroken stillness which prevails in the place though there may be two or three hundred persons present. I am convinced that the most thoughtless and giddy could not, at such a time and in such a place, help being impressed with feelings of a most serious nature.

The Society of Friends have no paid pastors, neither have they any pastors at all in the ordinary acceptation of the term. What I mean is, that no particular person has any greater right than another to speak. They are all on a perfect equality in this respect; all speak as they conceive they are moved by the Holy Ghost, and no one speaks at all unless when the Spirit is supposed to be operating on their hearts. They have, however, ministers who have a sort of superiority among them; and to

whom all matters respecting the meeting-house or body, are, in the first instance, referred. These ministers consist of females as well as males; only that the female ministers sit in a pew by themselves; and the male ministers in the same way. The rising of the male ministers to quit their seats, is the signal for the congregation leaving the chapel. The women, I should state, have the same right to speak as the men. They have also meetings of their own for discussing and deciding on matters of discipline in the case of their own sex. In the administration of the affairs of the Society of Friends, there are various other things which it would require too much space to detail.

It is a fact which deserves to be mentioned, that at the business meetings of the Society of Friends, no one is ever allowed to make a speech. They must simply state facts, and in the fewest possible words assign their reasons for any particular course they intend to take on any question that is before them. All display of every kind is strictly enjoined to be avoided; and all are required to attend simply to the

transaction of the business before the meeting. This is, no doubt, one of the chief causes why they exceed all other bodies of men in managing the business part of public associations.

It will surprise most persons to be told that not one of themselves know what their numbers are in London, though that number is very limited. The cause of this is, that an injunction is laid on them not to count their numbers. A very close approximation, however, can be made as to their numbers in the metropolis. They have eleven chapels, and the attendance at each of these places of meeting, taking all together, does not exceed 150. Their aggregate number in London, therefore, does not exceed 1650. They have considerably decreased in the metropolis, and I believe generally, since the days of George Fox, their celebrated founder, and they are still on the decrease.

The Friends are, as a body, undoubtedly the most exemplary in all the private relations of life, and the best members of society of any denomination that can be named. It is my happiness to be on terms of the greatest in-

timacy with some of their number; and so far as my observation goes, I can sincerely say, that if there be one denomination of Christians among whom there is a greater number of Nathaniels without guile, than another, that denomination is the Society of Friends.

The ROMAN CATHOLICS next claim my attention. They are much more numerous in the metropolis than is generally supposed. The Roman Catholic chapels are twenty-six in number, and nearly all of them are well attended. Taken as a whole, the attendance is much greater than in the chapels belonging to any other denomination. I think I am fully justified in assuming that taking the attendance at one Roman Catholic chapel with the attendance at another, the average attendance at each chapel is 1,000. This would give the aggregate number of persons attending the Roman Catholic chapels of London at 26,000. This is an immense number. It is far greater than I had any conception of before my attention was turned to the subject. The most magnificent

of the Roman Catholic chapels in the metropolis, whether as regards the fitting-up of the building, or the way in which the services are performed, is that at Finsbury. To this chapel hundreds of Protestants are attracted every Sunday, simply for the purpose of seeing the interior of the place, and witnessing the celebration of mass and the other pageantry which forms so essential a part of the Romish ritual. If religion consisted in mere show, then there is more of it in the Roman Catholic chapel in Finsbury than in any other place of worship, no matter to what denomination it belongs, in London. The contrast between the Finsbury Roman Catholic chapel and that in Duke Street, Lincoln's Inn Fields, in so far as mere comfort and decoration are concerned, is very striking. The latter, though attended by, I should think, about 1500 persons, is a dark, gloomy-looking, uncomfortable place. At night, being very badly lighted, it causes a feeling almost amounting to melancholy, to arise in the breast of a stranger.

The more recently built of the remaining

Roman Catholic chapels are more comfortable, and fitted up with greater taste in the inside; but in several of the older ones, there is much of the dulness which marks the chapel in Duke Street. Among the Roman Catholic priesthood of London, there are some who possess highly respectable talents; nearly all of them are characterised by great devotion to their priestly duties. Several of them make a very respectable appearance in the pulpit. Their manner is mostly impressive, and the effect is heightened by the remarkable zeal they generally display in the delivery of their discourses. Some years ago, I heard, in the chapel in Finsbury, a priest of very superior talents, and who possessed such high accomplishments as a preacher as almost to entitle him to the appellation of a first-rate orator. I do not now remember his name. But what particularly struck me was the fact, that so entirely clear did he steer of the peculiarities of the Romish creed, that had he been in any other place, one would have mistaken the preacher for a sound evangelical divine. The subject of his sermon was taking

up the cross and following Christ, and a better discourse I have seldom heard. As far, however, as I remember, this was the only instance in which I have heard a Roman Catholic priest preach, without the introduction of a greater or less amount of Popish sentiment. Among the most popular of the present Roman Catholic priesthood of London, is the Rev. Mr. Hearne, one of the priests of Duke Street Chapel. He is a man of talent: sometimes he displays eloquence of a high order; he is always fluent and impressive; but it is impossible for him to speak many minutes without revealing the cloven foot of Popery. He is well versed in ecclesiastical history, and sometimes makes a use of his knowledge by appealing to the superstition and bigotry of his hearers which he would hardly venture to do in Finsbury Chapel, where the audience are more intelligent. For instance, I heard him, six or seven months ago, run over the names of several distinguished Protestant divines, and argue from the circumstance of some of the parties having met their death by accident, and others having suffered

excruciating pains before they died, that such accidents and afflictions had befallen them because they were Protestants! Reasoning of this sort would not be tolerated in any enlightened assembly even of Roman Catholics.

We hear much of the degradation and superstition caused by the Roman Catholic religion in Ireland. It is not necessary to go so far to witness the debasing and superstitious influence which that religion has on the mind. It is to be witnessed in the very heart of London. Morning after morning, on Sabbath-days, have I seen, and this too on the coldest days of winter, poor creatures kneeling on the hard stones, at the door of Duke Street Chapel, and seemingly lost in what they conceived to be true devotional feeling, though it was impossible they could either see or hear any thing that was going forward in the inside. I have seen, on such occasions, the poor creatures literally shivering from the intensity of the cold; and have thought with myself, that they were actually performing at the time an act of severe penance without their church giving them credit for it.

In some of the Roman Catholic chapels in London, there are from four to five priests regularly set apart. There are five in Duke Street Chapel, Lincoln's Inn Fields, and I believe there are four in Finsbury Chapel. In Duke Street Chapel, there is service four or five times every day.

The Roman Catholics are rapidly increasing in London, as well as in every other part of the country. It is an astounding fact, nay, it is one which may well alarm Protestants, that there are at this moment, half as many chapels in the metropolis alone, as there were fifty years ago in the whole of England, Wales, and Scotland put together! The number in the country has, in the short space of half a century, increased from about 50 to 500. And here as elsewhere they are continuing to increase. Several have been built within the last few years; one was erected at St. John's Wood, two or three years ago, by two maiden ladies residing somewhere about Hanover Square. They gave 10,000*l*. for the purpose of building and endowing the chapel. They caused one wing to be made into a house for the

priest, and another to be made into a house for themselves, in which, I believe, they have vowed to live and die. I was present at the opening, or, as it is called, consecration of this chapel, and a more imposing spectacle it has never been my lot to witness. The Roman Catholic bishop of London, assisted by another bishop, officiated on the occasion. There were no fewer than thirty-two priests present, all in full priestly dress. High Mass was performed amidst a magnificence of show, of which no one could have had any previous conception. But my chief object in referring thus particularly to the erection and opening of this new Roman Catholic Chapel, is to mention that the unusual display made on this occasion—for it was admitted to have surpassed any thing before witnessed in this country—was in a great measure caused by the high spirits which the Romish priesthood are in at the rapid progress which their religion is making in England. Dr. Griffiths, who preached on the occasion, after having told the two ladies who built the chapel, that they had thereby purchased a right to heaven, proceeded

to speak in exulting terms of the extent to which Catholicism prevailed on the continent, and of the rapidity with which the people of England were returning to the religion of their forefathers —the religion, to wit, of the Church of Rome. And his joy at the rapid strides which this country is again making towards Popery, is universally shared by the priests and the intelligent laity. There is not a Sunday in which it is not exultingly asserted in hundreds of Catholic pulpits in Great Britain and Ireland, that the Church of Rome is destined to triumph over and trample in the dust, the Protestantism of England. The popish journals in Ireland, day after day, and week after week, re-echo the assertion, and the same conviction is felt and fondly cherished by the Roman Catholics on the Continent. The Church of Rome indeed confidently expects that the time is at hand when Popery shall again become universal wherever civilization is known, and that she shall have the nations of Europe as completely under her iron sway as they were in the long and dismal night which preceded the dawning

of the Reformation. To me it appears as clear as can be, that it was with this expectation, in this belief, and with the view to prepare the way for the event, that Guizot's late jesuitical essay on Catholicism, Protestantism, and Infidelity was penned.

But to what causes are we to ascribe the rapid strides which Popery is now making in this country? The causes are various. There have of late been several associations of Catholics, though their operations have not attained a tangible form, which have been most zealous and active in spreading the tenets of the Romish faith. There is at this moment a most formidable society of this kind in Dublin, though invisible to the Protestant eye, which is secretly sending its emissaries throughout the whole country, and insidiously disseminating the principles of the Romish Church. Popery, like the mole, works under ground. It is a sort of spiritual free-masonry. Every thing is done under the secrecy of a vow, if not a formal oath, when it is deemed advisable to conceal matters from the public eye; and there is a unity of purpose,

a brotherhood of feeling, where the interests of Rome are involved, which may well put us Protestants to the blush. Even in France there are private prayer-meetings—which is quite a novelty, I believe, in Popish projects for prosyletizing Protestants—held, at stated intervals, for the special purpose of praying that the inhabitants of this country may be re-converted to the Romish faith. Was it not stated in most of the public journals a few weeks ago, that the Hon. and Rev. Mr. Spencer, brother of Earl Spencer, had been spending some days with one of the Roman Catholic bishops in the neighbourhood of Paris, with the view of considering the propriety of increasing the number of such meetings? If the truth were told I have not a doubt it would be found, that the principal object of this Hon. and Rev. gentleman's visit to the continent is to consult the leading Roman Catholics there, as to the best means of extending Popery in Great Britain. In one word, there is at this moment a most extensive machinery at work in England, in Ireland, and on the Continent, with the view of extinguishing

Protestantism and re-establishing Popish supremacy in this country.

Another cause of the rapid progress which the Romish faith has of late made in Great Britain, is to be found in the treachery of the professed friends of Protestantism. I allude to the semi-popish party who have lately started up in Oxford. But, as I have already adverted at some length to the principles and practices of this party, when speaking of Episcopalians, I will not recur to the subject now.

I proceed at once to another cause, which is the only one to which I shall advert, of the alarming advances which the Romish faith has recently made in this country. That cause is to be found in the conduct of the Melbourne Ministry. I can easily imagine that some of the Dissenters, the body to which I belong, will startle on hearing such a position advanced by me. I cannot help it if they should ; and most thoroughly do I feel assured, that if they will only look a little below the surface of things, they will soon share with me the conviction, that the present Ministers of Her Majesty, are deeply

responsible for the fearful strides which Popery has made in Great Britain within the last few years. I have no sympathy, and never had any, with the leading performers in the crusade in which the "ingenious device" clique have been recently engaged against the Church of Rome. I have always regarded that crusade—in this I may be right or I may be wrong—as having had its origin fully as much in political considerations, as from an attachment to pure and undefiled religion. Besides, I have always disliked the spirit in which this warfare against Popery has been carried on: and, lastly, I exceedingly doubt its policy. It never has appeared to me the way in which the progress of the Church of Rome was to be arrested. But while thus reprobating the conduct of those who would convert Protestantism into the means of promoting the purposes of a political faction, and while disapproving of the recent Exeter Hall exhibitions, I must not shut my eyes to the fact, that there is much truth in the representations made by the O'Sullivans and M'Ghees when holding up the present Ministry

as the abettors of Popery. Is it not as clear as the noon-day sun, that the Melbourne Cabinet have evinced a decided and uniform partiality to Roman Catholics, when making appointments to vacant situations in the public service in Ireland?

Let me not be here misunderstood. I do not say that where a Roman Catholic was qualified for the vacant situation, he ought not to have received the appointment. On the contrary, I hold that no man's religious opinions ought to exclude him from offices of state. Wherever I saw a man possessing the necessary qualifications, and he had by his public services established a claim to an appointment, I would, unhesitatingly give him that appointment, whether he were a Protestant, a Roman Catholic, a Jew, or even a Deist. I do not, therefore, arraign the conduct of the Melbourne Ministry because they have appointed some of the adherents of Popery to civil or political offices. So far from this, I think that forming as they do the majority of the population of Ireland, Roman Catholics should have received the majority

of appointments. What I complain of is, that Roman Catholics have, in almost *every* instance, received the lucrative and influential appointments which have been made in Ireland since the advent of the present Administration. It was part of the narrow and bigoted policy of Tory Governments to bestow all their patronage on Orangemen: the Ministry of Lord Melbourne have leaped to the other extreme, and conferred all the loaves and fishes at their disposal on the Roman Catholics. To be a Protestant in Ireland is precisely the same thing as if one had an inscription written on his forehead — "Ineligible to any Government office under the Marquis of Normanby." If there have been one or two exceptions; if one or two Protestants have been appointed to vacant Government situations under the present Ministry, the circumstance might be easily traced to the personal influence of the parties making or seconding the application. It is not, however, to the mere appointment of Roman Catholics to Government situations, while Protestants are systematically proscribed, that I attribute much

of the progress which Popery has recently made in these realms: it is chiefly to the impression which this marked partiality towards the adherents of the Church of Rome, has created in the public mind, that Ministers are in their hearts friendly to Popery,—that the increase of that religion is to be ascribed. And this impression has been strengthened by the contemptuous way in which Ministers have repeatedly spoken of Protestantism, and by the compliments they have lavished on Popery, in their places in Parliament. Ever, in short, since Ministers came into office, their language and conduct have had the effect of "giving a heavy blow and great discouragement" to the Protestant religion; while they have had the opposite effect of fostering and extending the Romish faith. The Roman Catholics thus taught to regard the present Administration as the special patrons of their religion, have, as might have been expected, taken fresh courage and been stimulated to make those extraordinary efforts for the spread of their religion to which I have already alluded, and which are at this moment being crowned with such astounding success.

No one will venture to deny, that since the accession of the present Administration to office, Popery has made more extensive progress than it had done for the fifteen or sixteen years previously. Neither will it be questioned, that the Church of Rome has, since that accession, assumed a bearing of haughty defiance towards Protestantism, unknown among us since the subversion of the Stuart dynasty. Intoxicated with its recent success under the auspices of the Melbourne Ministry, Popery is now putting on a bold front and is confidently looking forward to still greater triumphs in Great Britain. Mr. O'Connell is one of the most zealous and superstitious of his Roman Catholic countrymen. The fact of his having publicly fallen down on his knees before a priest to express his veneration for the ghostly father, is sufficient proof of this. Who can tell what influence the circumstance of Ministers acting as a sort of nursing fathers to Popery, may have had in inducing him of late to stand by and support these Ministers through thick and thin,—through evil report and good report?

The Roman Catholic priests in London, as everywhere else, are, as I hinted a few moments ago, a most zealous and laborious class of men. They mix with the lowest of the low: they visit on terms of friendship and familiarity the poorest of the poor. In this respect they set an example worthy of imitation to Protestants themselves. Popish zeal, indeed, might in many instances put Protestant zeal to the blush. In inquiring into the causes why Popery is now so rapidly increasing, the zeal and assiduity of the priests in their attention to their duties, ought not to be overlooked.

In thus adverting to the colossal strides which the religion of Rome has recently made, and is now making in Great Britain generally, I may be supposed by some to have been guilty of a digression. Such is not the fact; for in accounting for the rapid pace at which Popery is extending itself over the length and breadth of the land, I have been accounting for its alarming progress in London. The local advancement and the general progress are to be traced to the operation of precisely the same causes.

The SWEDENBORGIANS, or New Jerusalem Church, are not sufficiently numerous in London to call for a lengthened notice. This denomination of Christians was founded by Count Emanuel Swedenborg, a native of Sweden, who flourished in the middle of last century. He maintained, that in 1742 the Lord Jesus Christ appeared personally to him, and opened his spiritual eyes, so as to enable him constantly to see and converse with angels. He stated that on every occasion on which he held intercourse with the angelic intelligences, they were in their respective habitations, which resemble the houses of this world, only that they are incomparably more beautiful. He further remarked, that the part of heaven in which the angels reside is arranged into streets, squares, walks, and gardens, just as with us. His firm belief was—indeed he said he had the fact communicated to him by special revelation from heaven—that all the saints shall individually have apartments to themselves, when they are received up into glory. His views on this point are stated at great length in his "Treatise on

Heaven and Hell," a work which I remember reading when very young, with all the avidity with which youthful persons usually devour works of romance. The Baron affirmed that when residing in London, he saw and conversed with angels when passing through the most bustling and crowded thoroughfares in the metropolis. He mentioned one particular case, in which he held these personal interviews with angels while passing along Cheapside. The Swedenborgians reject the doctrine of the Trinity in the sense in which it is usually received. They maintain, that there are not three persons in the Godhead, but that there is a sort of Trinity in the person of Christ alone, consisting of Father, Son, and Holy Ghost, just as there may be said to be a trinity in every man, consisting of soul and body and of the operations which emanate upward therefrom. They deny the doctrine of a vicarious sacrifice, and are Arminian in their views respecting predestination, free will, &c. They contend that men are not justified by faith alone; and represent repentance as essential to salvation. They hold, that there are three

separate senses or meanings in the Scriptures—the celestial, spiritual and natural, but which are all united together by what are called correspondences. Their religion is altogether a religion of mystery: indeed, its very mysteriousness would alone constitute an insurmountable obstacle to its making any great progress in the world; for it requires an intellect far above that of the average run of mankind, to be able to master its leading peculiarities. In their public worship the Swedenborgians use a liturgy of their own: in other respects, their Church service is simple enough. They have eight or ten chapels in England, but only three in London. One is in Cross Street, Hatton Garden, where Mr. Irving first brought himself into notice; another is in Burton Street, New Road; and the third is in Ireland Yard, Blackfriars. The first chapel is better attended than the other two put together. The Rev. Mr. Noble is the minister of it. In Burton Street chapel various persons preach. The Rev. Mr. Sibley has the pastoral charge of the church in Blackfriars. In Hatton Garden chapel the attendance may

be about 300: in either of the other two chapels it is under 150. This would make their entire numbers in London about 600; but one of the leading men among them has assured me that there are at least 1,000 disciples of Baron Swedenborg in the metropolis, though the remainder have not the moral courage publicly to avow a creed which is so different from that entertained by the majority of the religious world. Mr. Noble is a scholar and a man of of talent. I remember hearing him some few years ago, preach a sermon which, being entirely exempt from the peculiarities of the denomination, was one which any one might have heard with gratification. He has a venerable and placid countenance; and his manner of preaching is particularly mild and quiet. At the time the apocrypha controversy raged with so much violence, he wrote a rather large pamphlet on the plenary inspiration of the Scriptures, which the late Dr. Thomson, of Edinburgh, demolished most effectually, in the "Edinburgh Christian Instructor." In 1835 and 1836, the Swedenborgians of London made great efforts to draw

public attention to their peculiar principles. They gave a series of lectures, first in Mr. Noble's, and then in Mr. Sibley's chapel, on the points on which they differed from other Christian denominations; and they afterwards opened the Blackfriars' chapel on Tuesday evenings, once every fortnight, for the purpose of allowing any one who chose, to start objections to their views; which objections they engaged to answer. Several animated discussions were the result. I recollect seeing a young man, who had the appearance of a mechanic, perplex them very considerably one night, by the way in which he attacked some of their readings of the Scriptures. I am not aware that they made a single prosylete by these lectures and discussions. The only zealous preacher I ever heard among them, was a very old man, a Rev. Mr. Donaldson. This was in Edinburgh, in the year 1820. His congregation did not exceed eighteen or twenty. After mourning over, with great feeling and seeming sincerity, the indifference of the public to the doctrines of the New Jerusalem church, he actually shed tears

for a considerable time in the pulpit, because of what he called the blindness of men's minds on this point. The London Swedenborgians have a monthly organ of their views in a sixpenny publication, called "The New Jerusalem Magazine."

The UNITARIANS are the only other Christian denomination of any consequence, in the metropolis. They have ten chapels in London; but with the exception of the Rev. Mr. Fox's chapel, South Street, Finsbury, none of them can be said to be well attended. I should estimate the numbers usually present in this reverend gentleman's chapel, at 600 or 700. The Rev. Mr. Aspland of Hackney, has a fair congregation; so has the Rev. Mr. Madge, of Essex Street; but in the other chapels you are struck with the number of empty benches to which the ministers have to address themselves. I am sure I do the Unitarians of London full justice if I allow 250 hearers for each of their chapels, which would make their aggregate number 2500.

I am not sure, indeed, whether I ought not to deduct from this number those of the Rev. Mr. Fox's chapel; for every one knows that for a year or two past there have been no services in that chapel which even the general body of Unitarians themselves would regard as religious. Instead of what Mr. Fox used to call sermons, he now gives a succession of essays on political and other subjects. His favourite topics for pulpit discussion are now "The Liberty of the Press," "Duelling," "Church Rates," "Coronations," "The Aristocracy," and those other topics which constitute the staple materials for newspaper writing. Indeed, the lectures which Mr. Fox has been giving in his chapel on Sundays, for a long time past, would have done admirably well for leading articles in the "True Sun" newspaper, of which he was latterly one of the editors; and the articles which he wrote for that journal might with equal propriety have been interwoven into his pulpit orations. In fact, I am not sure whether part of what he spoke in the pulpit on the Sunday, did not

appear as a leading article in the "True Sun" of Monday; and whether the leading article which was published in that journal on the Saturday, was not made to form a portion of the pulpit lecture of the following morning. At all events, the transfer in either case would have been perfectly compatible with the other matter of the lecture or newspaper article. Does not this look very like making a mockery of revealed religion altogether? Is it not, even in the Unitarian estimation, a profanation of the Sabbath? Do not even they regard it as a fearful desecration of a place professedly set apart for the worship of the Deity? It is shocking to think that any one should thus amuse people with politics, when professedly met to worship their Maker. What increases the pain with which every person—no matter what be his creed, provided he reveres revealed religion—must regard the way in which Mr. Fox manages matters in his chapel, is the fact, that these purely political disquisitions are preceded by prayer and the singing of a hymn, just as if the congregation, while hearing these

lectures, were devotionally engaged. Mr. Fox was appointed to South Street Chapel for the purpose of instructing the people there assembling, in what they and he conceived to be religious truths. Is it honest then to them, to say nothing of the matter as it regards the Supreme Being, to substitute mere politics for religion? If Mr. Fox has of late changed his opinions on the question of revealed religion: if he has turned sceptical on points which he formerly believed, then the course which honesty and true nobleness of spirit would suggest, would either be to resign his situation altogether as minister of South Street Chapel, or intimate to his audience that he could only henceforth lecture to them on those purely political topics on which he had been in the habit of addressing them for the last eighteen or twenty months.

The most respectably attended Unitarian chapel in London, next to that of Mr. Fox, is that in Essex Street, Strand. This chapel was the one of which the Rev. Theophilus Lindsey became the minister, when he quitted the Church of England and embraced Unitarianism.

Mr. Lindsey was a most conscientious and upright man; ready, at all times, to make any personal or pecuniary sacrifice for what he considered to be the truth. I shall always hold such a man in the highest veneration, however much he may differ from me. Mr. Lindsey drew up a form of Liturgy, suited to a Unitarian congregation, which is still read in Essex Street Chapel. It is not only grounded on that of the Church of England, but preserves its very phraseology in all cases where a principle at variance with Unitarianism is not asserted. The congregation of this chapel, however, have no organ; nor have they instrumental music of any kind. The late Rev. Mr. Belsham succeeded Mr. Lindsey as minister of Essex Street Chapel. I was glad to perceive, when hearing Mr. Madge a short time ago, that he has a far higher opinion of the apostle Paul than his predecessor, Mr. Belsham, had. The latter speaks of that apostle, in his "Improved Version of the New Testament," as a bad logician, and as a most inconclusive reasoner even from the premises he had himself laid down. Mr.

Madge, on the other hand, spoke of the apostle Paul, on the occasion to which I refer, not only as an individual of great manliness, moral courage, and lofty purpose, but as possessing great intellect, and as being a masterly reasoner. Might not the Rev. Gentleman have gone a little further and spoken of the apostle of the Gentiles in relation to his character as a preacher of the Cross?

Essex-street Chapel, instead of being on the ground-floor, as all other chapels I have seen in London are, is on the first floor, and is one of the most comfortable places of worship I have ever seen. The congregation consists of about 400 persons.

I know of no Unitarian Chapel—and I believe there is none in London—in which there is more than one service on the Sunday; and yet the services of these places rarely occupy more than half an hour in the delivery. As for week-day worship in a Unitarian chapel, such a thing was never heard of; neither did any one ever hear—at least I never did—of a prayer-meeting being held by that body. Unitarianism is a cold and

heartless system. It is destructive of all vital piety. How cheerless the sermons which are delivered in Unitarian pulpits! They have no spiritual life or warmth in them. They chiefly consist, even the best of them, of common-place eulogies on the moral beauty of virtue. Hear a Unitarian sermon and an essay of Socrates read, and the probability is you will be unable to say which of the discourses belongs to the heathen philosopher, and which to him who calls himself a Christian minister. Look also at the Unitarian hymn-books: why you may in many cases say you are on a voyage of discovery, if you are searching in them for the name of Jesus, or any special reference to the Cross. Unitarianism has a most blighting moral effect on the mind. It is a system which never can prevail to any extent. The late Dr. Marshman, of Serampore, once made what struck me as a singularly just remark, when he and I were conversing on the subject of the general thinness of the attendance at Unitarian places of worship. That remark was this:—"Unitarian places of worship will never be well attended;

for the principles of that system will never do for men of real piety; and but comparatively few of those who care not for true religion, will put themselves to the trouble of attending any place of worship at all." Dr. Marshman proceeded to illustrate the chilling effects which Unitarianism has on the mind, by mentioning an instance which occurred under his own observation. He stated that the Rev. Mr. Adams, who went out to India many years ago as a Calvinistic missionary, was one of the most zealous and pious men that ever laboured in the East, so long as he held his evangelical views. Mr. Adams unhappily, however, renounced Calvinism, and embraced the Unitarian system. From that moment his zeal for the conversion of the heathen declined. Hitherto he had invariably preached three times every Lord's day to crowded congregations; for some time after the change of his creed, he continued to do so, but both he and his new hearers eventually came to a mutual agreement that worship twice a day was enough. In a short time after that, once was thought sufficient. His hearers dwindled down to fourteen

or sixteen. Eventually he gave up preaching altogether, and betook himself to commercial pursuits. A nearly similar instance consists with my own personal knowledge. There is a Unitarian minister in London, who commenced his public career as an evangelical preacher, and while he continued so was attended by numerous audiences. He renounced his evangelical principles, and embraced the Unitarian system. He was, of course, obliged to resign the pastoral charge he then held, and on doing so, came up to London. Two years ago, I heard him preach what he would call a sermon, but what I would call the fragment of a treatise on astronomy, to about thirty or forty people. The Unitarians have two organs of their views. The one is the "Christian Teacher," published quarterly; and the other, the "Christian Reformer," published monthly.

There are several congregations in London belonging to other denominations than those I have mentioned; but they are scarcely known to any one but the parties attending them.

ANTINOMIANISM, so far as regards open professors of it, is all but extinct in the metropolis. In Providence Chapel, Gray's Inn Lane, the chapel in which the Rev. Mr. Huntington, for many years, preached his ultra-Antinomianism every Sunday to 2,000 hearers, " the cause," as the parties themselves called it, expired on the death of the Rev. Mr. Locke, the friend and successor of Mr. Huntington. This was two years ago; for several years previously, the number of hearers did not exceed 100. The only professedly Antinomian church now in London is that meeting in the chapel at the north end of Gower Street, within a few yards of the New Road. The minister is the Rev. Mr. Fowler. The number of Mr. Fowler's hearers is about 250. I have been told, but cannot vouch for the fact, that on the subject of baptism he holds views which, were they generally entertained, would put an end at once to the animated and often bitter controversies which take place between the Baptists and Pædobaptists on that subject. His theory is said to be this—that while himself entertain-

ing the opinion that adult baptism is the baptism of the Scriptures, yet that, if any of his people think differently, he is called on to baptise their children. My authority in this case was one of his own people; but I am induced to think the party must have been, somehow or other, labouring under a misconception. It is in Mr. Fowler's chapel, that the Rev. Mr. Gadsby, the well known apostle of Antinomianism in Manchester, preaches when he comes to London, which I believe he does every August.

The Universalists—those who hold that *all* men will be finally saved, have one place of meeting in London. It is a room in White Row, Spitalfields; their number is under thirty.

I am sure that many will be surprised when they are informed that Johanna Southcot has still her followers in London. I cannot state, with certainty, what their exact number is, but I have reason to believe it is at least 200 or 300. They meet together on Sundays, but I have not been able to discover in what place. I know they are most numerous in the parishes of St. Luke's and Shoreditch. I lately met with one of their

preachers, or prophets rather, and had some conversation with him. He was evidently a man of education; and strenuously maintained the divine mission of Johanna. When I asked him how he got over the non-fulfilment of the promise, or rather assurance, which she made to her 50,000 followers, that she would rise from the dead on the third day,—his answer was, that the expression three days was not to be taken in a literal sense, but as denoting certain periods of time. Two of these periods, he said, had already passed, and the third would expire in the year 1842; in which year he held it to be as certain, that the prophetess would arise from the dead and give birth to Shiloh, as that he was then a living man.

In the chapel in White Row, Spitalfields, in which the Rev. Mr. Townley preached for several years, there is a very large congregation of persons calling themselves by the general designation of a "Christian Society." The proceedings in this place of worship are of a nature of which, so far as I am aware, there has been no example in London for many years.

The scenes of excitement, I fear I must add fanaticism, which are exhibited every Sunday morning and evening, especially in the evenings, at this chapel, are of a truly painful nature. I shall endeavour to give some idea of them by describing what transpired in that chapel before my own eyes, on the evening of the 10th of November last; simply remarking, by way of preface, that what I then saw and heard is a fair specimen of what is to be heard and seen every Sabbath evening on which the pastor himself preaches.

Shortly after six o'clock, one of the office-bearers in the church commenced the services by prayer. He had not delivered many sentences when his petitions were responded to by loud groans, cries of Amen, and other exclamations from various persons in the chapel. He having resumed his seat, the Rev. Mr. Aitkens, the pastor of the church, gave out a hymn which was sung by the whole congregation. I should here observe, that so great is the anxiety to hear Mr. Aitkens preach, that the chapel on this, as on every other occasion, was so densely

crowded that it was altogether impossible for any more persons to force an entrance into it. Perhaps there were 2500 present; but I am certain, from the numbers that I know go away every Sunday evening in consequence of not being able to get in, there would be every night, were there room, a congregation of at least 5000. The singing being over, and a short portion of Scripture having been read, the preacher proceeded to prayer. He had not uttered many words, when he raised his very powerful but somewhat husky voice to an exceedingly loud key, and in that loud key continued all the time. Every successive petition he offered up, called forth simultaneous shouts of "Amen!" and other audible expressions of concurrence with the preacher. If he made a confession of some specific sin, as one of which the congregation, or mankind generally, were guilty, it was followed by exclamations of "That's true!" "It's quite true!" &c. Before he had been many seconds engaged in prayer, Mr. Aitkens, not content with speaking in tones of deafening loudness, displayed the most violent bodily

gesticulation. I have never seen more violent action made use of, not even by the most animated and energetic speakers at political meetings. To what extent the reverend gentleman excited himself, both with respect to his voice and his gesture, may be inferred from the fact, that though his prayer did not last more than ten minutes, he seemed completely exhausted. The prayer concluded, another hymn was sung, and then he rose up to preach. His text was, "Lord, in the midst of wrath, remember mercy." He had not begun his sermon two minutes, when his voice was again raised to the highest pitch of which it was susceptible, and when his gesticulation again became the most violent which it was possible for a human being to use. I thought he could not fail, by his excessive exertion, to injure his body, if, indeed, he did not fall out over the pulpit. The people were mostly quiet during the sermon; a deep sigh, an audible groan, or some exclamation or other, were every now and then to be heard; but not with such a frequency, nor so generally, as to present even an approach to the scene

exhibited during the prayer. For some time his remarks appeared judicious enough; but when he got to the middle of his sermon, he used expressions which might well make one shudder to think of. He said, that if the unconverted persons who were present did not come to Christ and be saved that very night, he having made so full and free an offer of the Saviour to them, he thought "that they deserved to be damned!" Shortly afterwards he remarked, that if the unconverted sinners who were present did not come and be saved that night, then he would "bid them farewell: he did not wish ever to see their faces in that chapel any more; he did not wish ever to see them again until he met them at the judgment-seat." Continuing the same strain of address, he added—"If you refuse to come and be saved this night, then I could almost wish that you were damned now." Here the preacher paused for some seconds, buried his face in his handkerchief, and appeared as if weeping. Then, as if his breast were labouring under the most violent emotion, he remarked—"Perhaps

some of you think I do not know what I am saying when making use of such expressions. I *do* know what I am saying; for if you refuse to be saved to-night, you will only so awfully add to your guilt, that it were better you perished now."

Towards the conclusion of his sermon he implored, seemingly as if weeping, every person present who felt that he was not in a saved state, to go into the vestry and pray for mercy; addressing them as if their eternal ruin would be the inevitable consequence of not complying with his invitations. Eventually he sat down, completely exhausted by the excessive, indeed, almost superhuman exertions he had made, both by voice and gesture; and on resuming his seat, he continued for a few seconds to address the audience in a sitting posture. About a minute or so after he had fairly concluded, he rose up again with great quickness, and said :—"I see many persons in the gallery leaving the chapel altogether, instead of going into the vestry, although but a few minutes before their eyes were wet with tears under the sermon. It is,"

he added with great emphasis, and looking to the parties, "it is a sure proof you'll be damned." He then stood for a few moments without saying any thing; when, all of a sudden, he pointed to a particular seat under the gallery, and said, with much emphasis of manner, to a female standing in the passage:—"Sister Mayhew,* I *know* there are two persons in that pew who are not saved—look after them." By this time the passages were full of persons going to the vestry, but who were obstructed by the crowds that stood at the vestry door. Observing this, Mr. Aitkens said to the obstructing parties, "Clear the way there and allow the penitents to pass." He then descended from the pulpit, and went about from pew to pew, imploring those whose curiosity prompted them to remain after the service, to go into the vestry, and "be saved." The great body of the people had by this time left the chapel: perhaps the number of persons who went into the vestry was from 150 to 200. And what shall I say of the scene which was there exhibited? It was a shocking

* So I understood the name to be.

sight: scores of persons were to be seen on their knees in different parts of the vestry; some calling out "Mercy! mercy!" only; some offering up longer prayers; others making use of language which was altogether unintelligible; but all, except the elders and teachers, either praying, in many instances screaming as loud as they could, or heaving such deep groans as that they might have been heard a great distance. Then there was the excited state of their manner and appearance. The violence of some was so great that one could have fancied they were in hysterics. The scene of confusion, whether as regards the physical motions of the parties or the discordancy of the words, and phrases, and sounds, they uttered, was such as I could not—and I am sure no one else could—have ever had any idea of before. And what struck me as remarkable, was the matter-of-course like way in which the individuals who took upon themselves the task of comforting the parties, viewed the whole thing. They seemed to think nothing of it; but with the greatest coolness and composure, went about giving counsel to

the various "penitents"—for that is the term by which Mr. Aitkens always calls them. I was much surprised to witness the singular suddenness of the transition which took place in many cases, from a state of the most awful seeming alarm about the condition of the parties' souls, to the most perfect quiet and composure. One minute you saw a particular person displaying the most frightful gesticulations, and literally shrieking while praying for mercy; in another minute the party rose from his or her * knees, and sat down on a form, or it might be walked through the vestry room, as tranquil, and seemingly as much at ease, as if nothing had happened. In several instances while dozens were on their knees all praying aloud at the same time, I saw others talking to one another,—their countenances occasionally exhibiting a smile, and their whole appearance and manner showing that they were accustomed to such scenes, and looked upon them as a necessary conclusion to the services of the evening. I was struck with the almost careless tone in which some of the office-

* Three-fourths of the persons in the vestry were females.

bearers spoke to one another about particular penitents. "O," said one to another, in the same easy indifferent sort of manner as if he had been speaking about a trifling matter of business: "O, I sent that man away quite satisfied, after all," evidently alluding to some person who had been alarmed about the state of his soul. And to a little boy, apparently about ten years of age, who presented himself at the door of the vestry, the same person said, "Where are you going, my little man? Are you going to pray?" I presume the boy's answer was, that such was his intention; for immediately after the elder,—for so I suppose he was,—patted him on the head, and opening the door to him, said, encouragingly, "Poor little fellow!" and then ushered him into the vestry.

But the scenes to which I have referred were not confined to the vestry, though that was the principal theatre in which they were enacted. In the body of the chapel, after the great bulk of the congregation had left the place, there were several instances of persons praying

audibly. In the very next pew to where I sat, which was near the vestry door, there were four boys, seemingly from ten to fourteen years of age, all of whom I saw on their knees at the same time. Two of the boys, on one or two occasions, stopped in the middle of their praying, and spoke to each other; but whether their conversation was of a serious nature or not, I could not ascertain. Having ended their conversation, they each resumed praying again. In the passage, as I was leaving the chapel, I found a man and woman, the latter about thirty years of age, counselling a man about sixty or seventy, who said he had attended the chapel that day for the first time, and felt that he was now saved. "Well, then," said the woman in a half-scolding, half-authoritative tone, to the poor old simple man, looking him in the face; "well, then, you now go home and take care you don't let the Devil get you to doubt any more." "O, thank you, thank you," said the aged person, evidently in a sort of ecstacy at the thought, that though he had never troubled himself about his soul before, all was now right.

Indeed his experience seemed to be the experience of all. All went into the vestry, or remained in the body of the chapel, in a state of great alarm, confessing they were great sinners, and, having prayed for mercy, or had a few minutes' conversation with some of the elders, came out again with the firm conviction that they were saved persons. And Mr. Aitkens and his office-bearers strengthened this conviction; for they all spoke as if the mere circumstance of going into the vestry to pray, were to place their conversion beyond all doubt. The scenes I have imperfectly described lasted from eight o'clock till half past nine.

Mr. Aitkens was brought up in the church of his native country, namely, Scotland; but was ordained in the Church of England, and as a clergyman of the latter church, was settled in one of the Channel Islands. He was quite a moral preacher until he changed his views, when he broke off all connection with the Church. He has been about twelve months in London. His general views are Arminian. He maintains that no man can be a saint who does

not feel his heart *constantly* ascending towards God. Sometime ago I met with him accidentally, when he stated to me, that he feels he is called to preach to the unconverted only, and accordingly he never addresses a word to believers. He is, I have no doubt, a pious well meaning man; but is sadly wanting in discretion. His talents are highly respectable. He is rather tall and well formed. He has a fine open countenance. His hair is black and bushy. He is from 42 to 45 years of age.

In addition to the religious denominations I have thus referred to, the Lutherans and other bodies, more or less popular in foreign countries, have various chapels in London. There are four French Protestant churches, five German Protestant churches, two Dutch, one Swedish, and one Swiss, making in all thirteen Foreign Protestant churches. If to each of these places we allow, which I believe is about the mark, a congregation of 200 persons, that will give the entire number of foreign Protestants in London, in the habit of attending a place of worship, at 2,600.

My notice of the Jews will be but brief. Their numbers in London are supposed to be about 9,000 or 10,000; I have heard it estimated at 12,000, but I think that this is an exaggeration. They have five Synagogues. The two principal ones are in Duke Street, Houndsditch, and St. Alban's Place between the Haymarket and Regent Street. The first-named synagogue is most numerously attended; the other is frequented by the most fashionable audience. Their services are very imposing, especially on great occasions, such as the Pass-over, the day of Atonement, &c.

I was at one of their public dinners a few years ago, when 150 of them were present. I was particularly struck with the mode in which one of their priests chaunted grace. While grace was thus being chaunted, they all, as they do in all their devotional services, kept their hats on their heads; their impression being that it shows a want of reverence to the Deity to be uncovered before him when engaged in his service. The Jew of 1838 is in every respect the Jew of Moses's day. They are all most rigid

observers of the ceremonial law, while the great body of them live in the habitual violation of the moral law. They are proverbial for their dishonesty. Not only do they systematically cheat that part of the community professing Christianity, but they practise their roguery, whenever they can do so, towards each other. Their habits of living are precisely the same as were those of the Jews spoken of by Moses and the prophets. The infidel demands the working of a miracle before his own eyes, previous to his believing in Christianity; his demand is complied with in the case of the Jews: they are a living, a perpetual miracle to prove the truth of the Christian faith. They are at this moment, and ever have been since their expulsion from Palestine in the first century, *all* that Jesus predicted they would be. They are scattered abroad through the whole world, and in every place are despised and degraded, and a sort of outcasts from society. They live as distinct, even in London, from all other classes of men, as if there were no other classes to be found. They are to be met with

in different parts of town, but, with very few exceptions, they all congregate together in little communities. They still prefer the darkest and lowest districts as the places of their location. In proof of this, see the Jewish community in Rosemary Lane, in Rag Fair, and other places. And not only are they thus marked out from all around them, but there is something so very peculiar in all their physiognomies, that any one acquainted with the conformation of a Jewish face would be able, in almost every instance, to single out a Jew by his face alone, from among a thousand other persons. Of late, a considerable number of conversions have taken place among the London Jews, and those so converted are, for the most part, in the habit of attending a chapel in Spitalfields, called the Episcopal Jews' Chapel, where, I believe, a converted Jew regularly preaches. From an intimate acquaintance with various Jews, I am decidedly of opinion that their conversion would not be so difficult as is generally apprehended, could the means only be got of obtaining access to them. It is, I am satisfied, this

difficulty of access, more than their prejudices, though I admit these are great, that has been the principal cause why more of their number have not been converted to Christianity. To show that their minds can be reached, and their feelings influenced, when a Christian gets access to them, I may mention an interesting fact. About two years ago a friend of mine, who was about to have a child baptized, asked a Jewess lady with whom that friend was acquainted, whether she would like to see a Christian baptism. The Jewess said she would like it exceedingly, and would esteem it a great favour if allowed to be present. She was accordingly invited to form one of the party. The Rev. Alexander Fletcher administered the ordinance of baptism to the child. I was not present, but was told that his prayer, before applying the water to the child's face, was remarkably impressive. At all events, it had such an effect on the Jewess lady as to cause her to shed tears. I saw her in less than an hour after the ceremony was over, and she mentioned to me how deeply she was

affected with what she had heard. This strikes me as an important fact, inasmuch as it shows that the Jews are not quite so hard-hearted or so steeled against Christianity, provided access could only be got to them, as is generally supposed. I wish that greater attention were paid to these people, and that greater efforts were made for their conversion. When converted, they almost, in every instance, become zealous and effective advocates of the cross and cause of Christ.

I have thus adverted to all the religious denominations in London. Their comparative numbers will be found in the subjoined tabular view.

Episcopalians	150,000
Presbyterians	4,500
Wesleyan Methodists . .	24,000
Other Arminian Methodists	6,000
Independents	79,200
Particular Baptists . .	24,000
General Baptists . .	1,000
Huntingdonian Connexion	1,200
Various Evangelical Sects .	4,800
Bible Christians . .	300

Sandemanians . . .	200
Irvingites	1,400
Moravians	50
Society of Friends . .	2,200
Roman Catholics . .	26,000
Swedenborgians . .	600
Unitarians . . .	3,000
Miscellaneous Bodies .	3,000
Foreign Protestants . .	2,600
Jews	10,000
Making in all	344,000

It will thus be seen that the number of Dissenters taking them in all their varieties in London, exceeds the number of persons belonging to the Establishment, by 44,000. But the most interesting reflection which arises on looking at the above tabular view of all the religious bodies in the metropolis, is the fearful disproportion between the number of persons who attend any place of worship and the number who attend *no* place of worship.

It will be seen that only one in six of the inhabitants of the metropolis are in the habit of attending any church or chapel, or other place

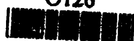
for the purpose of worshipping the Divine Being. This is an appalling fact. It is one which ought to cause the Christian part of the community to make immeasurably greater exertions than they have yet done, for the conversion of the 1,650,000 and upwards, of persons who are living without hope and without God in the world, within a radius of eight miles from St. Paul's. I intended to have entered at some length into the morally destitute state of the metropolis; but it has occurred to me, that this may be more effectually done in another work, if not in a separate pamphlet. In the meantime, I would recommend those who are desirous of knowing what that state is, to read the Rev. Mr. Ainslie's able and excellent sermon on the "State and Claims of London;" or the "City Mission Magazine;" a little work which peculiarly deserves the support of the religious public of London.

It has been ascertained after the most careful personal examination by the friends and agents of the City Mission, that there are in the metropolis within a few thousands of 1,000,000 individuals who are visitable by Christian ministers

and teachers, and who are at this moment in a state of as great spiritual darkness as are the inhabitants of the most benighted parts of Africa. Never assuredly was a case made out that calls in louder tones, or in more urgent terms, for a great and simultaneous effort on the part of the religious public of London. The City Mission is doing incalculable good; and only wants the means to do infinitely more. Never was an institution so adapted, did it only possess the requisite funds, to grapple with the spiritual ignorance and indifference which prevail to so frightful an extent in the metropolis; but it is crippled in its exertions for want of pecuniary means. It is only able to maintain sixty agents or missionaries, and 400 are needed to meet the exigencies of the case. Let, then, Christians of all denominations who hold the Head, bury in the dust their minor differences, and make one great, and united, and continuous effort to evangelize the heathen part of the population of London. And in thus appealing to the religious part of the metropolitan community on behalf of the vast masses of immortal souls that

are perishing at our very doors for want of the bread of life, may I be permitted to suggest, that prayer meetings ought to be held at stated intervals in all the evangelical churches and chapels of London, for the express purpose of supplicating the throne of grace for their conversion. Monthly meetings are held in most of our chapels for the specific purpose of praying for the conversion of the heathen of Africa and Asia: why not hold similar meetings every month for the specific purpose of praying for the conversion and salvation of the heathen of London? There is a necessary connexion between prayer and exertion; and were the prayer meetings I am recommending to be held, they would inevitably lead to much greater exertions for the evangelization of the metropolis, than have yet been made by the religious public.

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